



# The Living Church

VOL. XXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 21, 1903.

No. 21

ENTERED AS SECOND CLASS MAIL MATTER AT THE POST OFFICE  
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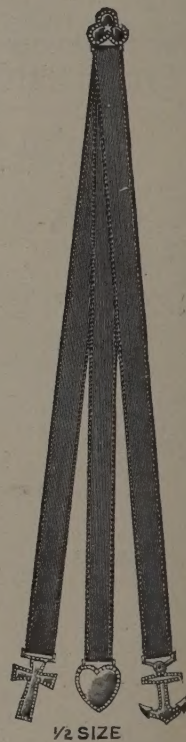
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## The Magazines

THE leading article in the *Atlantic Monthly* for March will be by Capt. A. T. Mahan upon "The Writing of History." This paper, which is an illuminating and authoritative discussion of the larger principles of historical writing, was delivered by Capt. Mahan as a recent address before the American Historical Association and will not be published elsewhere.

Another interesting feature of this issue will be "Real and Sham Natural History," by John Burroughs, a plain-spoken, pungent, and delightfully characteristic discussion of certain tendencies in current writing about nature. He forcibly contrasts the teachings of some so-called "nature-books" such as, to quote Mr. Burroughs, "Wild Animals I alone have Known," with the results of his many years of study and observation.

A study of great social and economic significance is a paper by George C. Sikes upon "The Question of Franchises," in which he points out the relation of granting of franchises to the public welfare, and describes the legal and other means of effective restraint.

THE *Fortnightly Review* for February contains seventeen articles, several of which are of particular interest. We notice especially "Morocco, the Moors, and the Pow-ers," by A. J. Dawson, which contains a luminous account of the conditions which obtain in that little known land. The writer evidently has information at first hand. "The Venezuelan Imbroglio," by Sydney Brooks, voices the dissatisfaction of Englishmen at the foreign policy of Lord Lansdowne, and the Anglo-German Alliance, and is very friendly to the United States. There are two Shakespearian studies, "Honest, Honest Jago," by Col. W. Hughes Hallett, and "Justice Shallow; not inteded as a Satire on Sir Thomas Lucy," by Mrs. Stopes. "Spain and Europe," by J. S. Mann, is an excellent article, showing where the elements of the future growth and upbuilding of Spain are to be found, and deprecating the present tendency of Spanish statesmen to strive after a position of influence among "the powers" of Europe. "An Author at Grass, Part IV.," edited by George Gissing, is very pleasant reading. The "grass" was evidently nutritious and the author is a little frisky, as well as contented.

THE *Nineteenth Century and After* for February opens with an article on "Our Changing Constitution—The King in Council," by Sidney Low, which is somewhat pungent, but after all leaves us with the strengthened impression that the English Constitution is in a condition of flux, and there is no help for it; only, just what the Constitution really is, no one knows. "The Political Testament of Fuad Pasha" is published for the first time, and is a remarkable document, throwing much light upon the aims of the Turkish Reform Party. "The Study of Greek," by Herbert Paul, is a good paper, rather discursive and classically unorthodox. The Hon. Lady Ponsonby contributes a learned and appreciative article on "Port Royal and Pascal," to which she has evidently devoted much study. "An Agricultural Parcel Post," by J. Henniker Heaton, M.P., pleads for such an extension and cheapening of the parcels post system in Great Britain as will enable small farmers to get their produce to a quick market at a minimum cost. "Washington, D. C.," by the Hon. Maud Pouncefote, is a

charming and enthusiastic paper on the Federal Capital. "A Workingman's View of Trade Unions," by James G. Hutchinson, ought to be helpful to those who are interested in the betterment of the unions, and through them of the laboring man individually. "The Beginning of Toynbee Hall—A Reminiscence," by Mrs. S. A. Barnett, will be appreciated by all who are interested in social and settlement work. It is really quite a pathetic article, though not intentionally such.

THE *Architectural Record* this month is not so profusely illustrated as usual, but has papers of perhaps more than average excellence. "Informal Outdoor Art" is more valuable for its illustrations than for its text, which consists chiefly of arguments. Most people are already convinced that informal, naturalistic treatment of grounds is the correct thing, and they want to know how the desired effects are to be secured. A paragraph of principles is worth a whole page of polemics. Why is it that artists, when they try to write about art, almost invariably become controversial? "The Street Plan of a City," without illustrations, is full of information and suggestion well worth the attention of "City Fathers" all over the world.

A VERY attractive ten-cent magazine (\$1.00 per year) for little children is *Little Folks*, an illustrated monthly for youngest readers, published at Salem, Mass. The illustrations, the stories, and the little poems are excellent, and one need only drop a copy among the children to see how thoroughly it will be appreciated.

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VOL. XXVIII. MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 21, 1903. No. 21

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With which are united "*The American Churchman*,"  
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"OF COURSE the weather is *always* helpful!—sometimes helpful to good intentions, and—sometimes helpful to the enemy of souls! but *always* helpful in some way. The "new leaf" was turned over by some of our Laodicean members the first of the year, but it seems to have gotten back to the old place. No doubt the weather is chiefly responsible for it. Oh, for a little more of the old Puritan loyalty to duty! Suppose it did look like rain, or indeed it had begun to sprinkle, would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or dancing or card party in the midst of what might have been the beginning of another deluge? Is it not time that an umbrella was invented that would protect Church people from the rain on Sunday?

"Men, and women too, act the fool nowhere so much as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's Presence, insensible to His love, with a positive disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however. Heaven is a character. It is the natural outcome of a certain internal condition. It is not the reversal and the converse of the life in the flesh."—Rev. Edmund Guilbert, D.D., Rector of Trinity Church, Southport, Conn.

#### WHOM DO OUR RUBRICS GOVERN?

WE HAVE several times during the past year had occasion to express the belief that by the terms of the rubric at the end of the Confirmation office—"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed"—all unconfirmed persons, whether members of the sects or otherwise, are prohibited from receiving the Holy Communion at our altars. There have been several who have criticised this opinion, some of them through the Correspondence columns of THE LIVING CHURCH, some elsewhere. More latterly, since the secular press, particularly in New England, has kindly interested itself in the Church's welfare, several of our own clergy have expressed themselves in reputed interviews as holding a belief contrary to our own, on the subject. Several have said that that rubric relates exclusively to our own people, and not to members of other religious bodies who may desire occasionally to communicate. These have commonly quoted as the ground for their statement, the general invitation in the Communion service, "Ye who do truly and earnestly repent you of your sins, . . . Draw near with faith and take this holy Sacrament to your comfort." This, they declare, is the Church's invitation to any who may wish to receive.

One must here interject the query: Why does not this also refer to our own people? It would seem as though both the invitation and the limitation must be construed alike. Shall we say the invitation is general in its purview? Very well; then we will say the same of the limitation. Shall we say the invitation applies only to our own people? Excellent; then we will say the same of the limitation.

Clearly, the most rudimentary form of logic must show that the two are to be construed alike. When one quotes a general limitation to explain that it applies only to our own people, and offers as proof a general invitation with the explanation that it applies to any and everybody, and gives no further proof of either proposition than that the other is to be interpreted contrariwise, his logical powers must be seriously impaired. Yet



that exact position has been taken by man after man, in recent publications, particularly among the sons of New England who are proud of their intellectual powers; and not one of them seems to perceive that he has been guilty of a logical absurdity. It is of no great consequence to us whether it be maintained that the voice of the Prayer Book is spoken to the world at large or to the children of the Church alone. Our New England friends and the secular press may choose between these hypotheses at their pleasure. But whichever is chosen must apply throughout the book. The limitation and the invitation may be applied to the whole world alike, in which event "Ye who do truly and earnestly repent," etc., applies to *all* who thus repent, and the limitation that "none" shall "be admitted to the Holy Communion until" etc., also applies to *all*. Or the "Ye" in the invitation applies only to those children of the Church who "do truly and earnestly repent," "are in love and charity," and "intend to lead a new life," while the final Confirmation rubric is similarly limited as well in its scope. We take it that no sane man whose logical faculties are in fair working order could, after his attention is called to the matter, question our rule that both these provisions of the Prayer Book must be interpreted alike.

IT WOULD BE quite sufficient to stop here, leaving our friends to choose between the two methods of interpretation, either one of which as effectually makes it unlawful for unconfirmed persons, or those not "ready and desirous," to be admitted to the Holy Communion, as the other. So far as the Church's rule concerning the inhibition of unconfirmed persons from the Holy Communion is concerned, it is not necessary to go farther. There are, however, other interesting matters to be discovered by a somewhat further consideration.

Let us then, frankly admit that the Prayer Book throughout is intended to apply only to the Church's children. That was the purpose for which liturgies were first framed. In the first centuries, when Liturgy-making began, there was the intention only of providing for the "common prayer" of those who had been gathered out of the world, into the Church. There was no thought of legislating for Nero and his Court. Those who submitted to Baptism came thereby within the spiritual jurisdiction of the Church. Henceforth, to them were addressed the words of the Church; words of loving invitation and words of warning; words of exhortation and words of reproof; words denoting privileges and others of inhibitions.

And has the Church ever changed her ground, and framed Liturgies for others than her own children? Never. The first Prayer Book set forth in the English language was declared to be "after the use of the Church of England." Others may have such uses as they severally please; but everything contained in the English Prayer Book—prayers, praise, sacraments, invitations, reproofs, exhortations—is thus set forth for "the use of the Church of England." Others may borrow from that Use. The Church freely desires that her liturgical treasures may be used by all who care to use them. But so far as their scope and purport are concerned, in the book set apart explicitly for "the use of the Church of England," they are limited in every respect to the Church's own children. It follows, then, that no others are bounden by the Church's rule concerning Confirmation; but it follows equally that no others are invited to her altars. In fact, the broad rule may be laid down: *The Church's Offices are for the Church's Children*. Nor is there a wider scope to the American Book of Common Prayer. The Ratification "by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America," declares that it is "the Liturgy of this Church," and requires that "it be received as such by all the members of the same." The whole purport of the Prayer Book is to effect "the use of the Protestant Episcopal Church in the United States of America." Others, in America or elsewhere, may provide similar uses for themselves. Our Book of Common Prayer is freely at their disposal. Methodists, Presbyterians, Unitarians, are quite welcome to draw from it, or to use it in its entirety. But when *we* use it, its provisions on every page apply only to the children of the Church.

Test this by another rubric:

If an "open and notorious evil liver" is "among those who come to be partakers of the Holy Communion," the Minister "shall advertise him." Does this mean, then, that other "open and notorious evil livers" who are not Churchmen, may freely come? Certainly not, because they have no right to come anyhow, being outside the Church's communion. But if the gen-

eral invitation to partake applies to all indiscriminately, while the bar as to Confirmation applies only to children of the Church, it is evident that the bar against "open and notorious evil livers" would also apply only to those among our own people, while other "open and notorious evil livers," so long as they were fortunate enough to be Presbyterians or Unitarians, are not repelled! This follows, that is to say, unless one can effect another logical somersault and hold that it doesn't because some other rubric means something else!

BUT IT SEEMS not to be remembered that this post-Confirmation rubric does not stand alone. In the Office for Adult Baptism it is declared: "*It is expedient that every Person thus baptized*" (i.e., by Adult Baptism) "*should be confirmed by the Bishop so soon after his Baptism as conveniently may be; THAT SO HE MAY BE ADMITTED TO THE HOLY COMMUNION.*"

There is the same expression again, and again admission to the Holy Communion is made dependent upon Confirmation. But why? When the adult was unbaptized he was not one of the Church's children; what, then, on the hypothesis of our critics, was to prevent him from coming to the Holy Communion before his Baptism? Did the Church's law prohibit it? What law? If the post-Confirmation rubric does not, then what does? But if that rubric applies to him while being outside the Church's communion, why does it not apply to others outside as well? On the other hand, if the unbaptized person had the right to receive the sacrament of the altar while yet he had not received the sacrament of the new birth, how can it be maintained that Baptism so disqualified him to receive the Holy Communion, that what he was fit for before Baptism, he was unfit for after Baptism but before Confirmation? Is the effect of Baptism to make one less worthy than he was before? Surely one cannot hold so absurd a position; yet it is logically required of those who would hold that non-Churchmen are not covered by the requirement of Confirmation as a preliminary to receiving the Holy Communion.

This rubric is a sufficient answer to a careful and temperate argument which we find in the (Boston) *Church Militant* for March, to the effect that the post-Confirmation rubric is intended to apply primarily to children, and to fix the age and circumstances under which they are to be "admitted to the Holy Communion." This argument is based on the fact that the Introduction to the Confirmation service reads: "To the end that *children*, being now come to the years of discretion," etc. Even though we admit all that is there argued, it will be seen that the self-same argument applied to this rubric, establishes beyond question that the Church hereby intends to exclude unconfirmed adults. If the rubric of limitation in the Confirmation office—an office primarily for children—excludes unconfirmed children, the similar rubric in the office of Adult Baptism—an office applying exclusively to adults—must also exclude unconfirmed adults. Consequently, the argument made in *The Church Militant* of necessity falls.

It is also argued in a recent printed sermon by one who disagrees with us on this subject ("*Who is the Discourteous Guest?*") A sermon by the Rev. Leighton Parks, D.D., Feb. 22, 1903) that the admission of sectarians to the Holy Communion was informally tolerated in the Church of England during the disorderly times of the Reformation period, when many Churchmen were doubtful what attitude the Church should take regarding ministers of non-episcopal ordination. We agree that the two questions should be treated together. If ministers of non-episcopal ordination should be recognized as of equal authority with the clergy of the Church, then their people should be admitted to the Holy Communion. This is argued at length by Dr. Parks, and we quite agree with him. But our distinguished friend throws his whole case away when he admits that, whatever may have been the case during the Reformation period, and whatever ought to be the case, it is now unlawful to invite sectarian ministers to officiate in our churches. "I think it is an abominable law," he says, "but I obey it, and if I should not obey it I should do wrong." But the whole logic of his sermon would suggest that the other "abominable law" relating to sectarian lay people stands upon the same ground as that pertaining to sectarian ministers. The two stand or fall together. Of course we cannot agree that either of these irregularities was permitted by authority during the Reformation period, but it is aside from our present purpose to discuss that question.

BUT WE MUST GO even deeper than this. If the Church's rules apply only to the Church's children, who are the Church's



children? Clearly, all who are baptized. But does this include Presbyterians and Methodists and Baptists and all sectarians? Certainly it does, if they are baptized. Are all these, then, members of the Catholic Church while yet they are also members of certain sects? Certainly they are. Are those sects, then, parts of the Catholic Church? By no means; but those of their members who are baptized are also members of the Catholic Church. Are they then subject to the rules, the privileges, and the penalties of the Catholic Church? Certainly they are, to precisely the same extent as are persons baptized in our churches and by our clergy. Does the invitation, "Ye who do truly," apply to them? Certainly it does. Why, then, may they not communicate at our altars? They may, on precisely the same terms that members of our own congregations may; that is, that they be "confirmed, or ready and desirous to be confirmed." Where is there anything "illiberal" in this? Is it not treating all alike as sons of God and of the Church? Would it be more "liberal" to invest those who take part in sectarian worship with greater honors and prerogatives than those who remain true to the Church? Does "liberality" require that loyalty be punished and disloyalty be rewarded?

Suppose the British Government should enact a law for the late South African republics to the effect that only those who had taken arms against England should have the franchise, while those burghers and native Englishmen who had supported the British Crown should be disfranchised. Would it be just? Would it be "liberal"? Yet that is precisely what those would do who maintain that the Church's children in revolt against the Church's authority should be granted privileges exceeding those granted to others in like condition who remain loyal to the Church.

But it is sometimes said that the Eucharist is the Lord's Supper, and that man has no right to "narrow" the terms of His invitation. Precisely! And the Church is the Lord's Church, and man has no right to presume to approach the Lord's Table except in and through the Lord's house. By what manner of manipulation is it made to seem "broad" to hold that the one is the Lord's and subject only to His rules, and not the other? Why should it seem "broad" to maintain that the one is for all men and not the other? The position is miserably narrow. The Lord's Church is designed for all men, and into it all men are invited. Yes, they were "invited nineteen hundred years ago." But they were invited, not to enter in and oust the King from His Kingdom, but to serve as His loyal subjects. There, in the Church, they will always find the Lord's Table spread for them; but only when they approach in the humility of the Lord's children, from within His family, and according to the family customs. God's provisions for His children are offered alike to all; but they are given in orderly sequence, and in orderly sequence alone may they be received.

And then, altogether apart from the direct purview of the rubrics, it must be maintained that whoso enters a church for divine service, is bound by the rules of that church while he is within its walls. This the common law of courtesy from man to man demands. One does not enter a private house and proceed to ignore—much less to treat contemptuously—the rules and customs of the house. One may believe the rules very ill advised and the customs very foolish; but, if he be a gentleman, he conforms to those rules so long as he is within the house. If he cannot conform, he remains outside. The same holds true of the church. If one enters, whether by invitation or otherwise, he voluntarily places himself where good breeding demands conformity to its rules and customs—even to its suggestions or habits.

SURELY our friends who have criticised THE LIVING CHURCH for this position, whether in our own columns or elsewhere, cannot seriously maintain their position which involves so many absurdities. Surely they cannot trample upon logic and common sense as would be required should they continue to hold their fallacy. Surely, surely, we shall at least be agreed that the Church's words apply *equally* and that they mean what they say.

It cannot be expected that non-Churchmen should be able to see this subject in the Church's light; but certainly there is here no room for disagreement among Churchmen themselves.

OUR venerable Presiding Bishop—beloved in all the churches—has issued a Lenten Pastoral that shows that his advanced age has not dimmed his spiritual nor his intellectual powers. He treats of "Morality without Religion and Religion

without Morality"; and on both these subjects he has penned words that should cut the man and the woman of the world to the quick. He pleads thus with those who are moral but irreligious:

"You have an *earthly* father who has watched over you from your childhood, and provided for all your wants. He loves you dearly and his heart would break if you were taken away. You meet him every day at the table, you pass him constantly as he goes out and comes in—do you never notice him, never ask him for anything, never thank him for anything, and never even *speak* to him? This is the way in which you treat your Heavenly Father. Do you suppose He does not care?"

And he treats mournfully but decisively with those who profess religion but live worldly lives. He is vigorous in condemnation of commercial dishonesty. He lays stress on the duty of the Christian citizen to perform his duty at the polls. He holds up the obligation to support missionary and philanthropic enterprises. Last, but far from least, he condemns the sins of "society." He shows that he is not ignorant of the petty gambling of "women of high rank in society," and of the encouragement of all that is "low and sensual" on the stage when communicants sanction it.

The venerable Bishop has written wisely and well. We only wish that his letter might be made available for reading in all our churches and not only in Rhode Island. The clergy could not do better than to read it to their people on any Lenten Sunday. Possibly the Bishop might be able to supply copies on request to others than his own clergy. We hope that such may be the case.

SOME very strange "views" concerning the Name are expressed by *The Churchman* in its issue of March 14th. A letter from the Bishop of Springfield published in the same issue speaks of the "family name" of the Church as "Catholic," and suggests the wisdom of incorporating that term into her national title. To this *The Churchman* demurs on the ground of "the impossibility of an adjective being a family name."

Surely *The Churchman* has committed a great inadvertence here, and must be suffering for the lack of a good dictionary. The term *Catholic* may, according to its sense, be either a noun or an adjective. As designating a person, or standing as a proper name, it is a noun. Thus we speak of "a Catholic," quite as accurately as we speak of "an American." In both cases the terms may stand either as nouns or as adjectives. Much learning has made our friends forgetful of their grammar.

But of course in a technical name, any term whatsoever that is used to qualify the noun *Church* must of necessity be an adjective. What else, in this sense, are *Protestant* and *Episcopal*? What else is *American*? Yet *The Churchman* frequently uses the expression, "the American Church." *The Churchman* solemnly assures us that the family name of the Church is "The Church." But what is the practical object of this assurance? Does *The Churchman* desire all else dropped in our national title except the words "The Church"? If not, what does *The Churchman* suggest? If not an adjective in connection with the word "Church," then what? Perhaps our contemporary would be pleased with an interrogation point!

There are just two ways by which a title can be framed at all. One is by using an adjective; the other by a preposition with a second noun—as *The Church of England*. If *The Churchman* is prepared to urge the latter, why not say so directly? Then the style of the title would be "The Church of, or in, the United States."

But *The Churchman* also objects to the introduction of the term *Catholic* into the name because it is unprecedented—if we rightly understand its argument—in the name of a national Church. The term *Catholic* is indeed a part of the generic term for the prevailing religion in every part of historic Christendom; but where it does not appear in the national title it is because, according to long precedent, the national title is purely geographical.

Are we then to understand that *The Churchman* desires to adopt a purely geographical name? All of us are agreed that that is the historic, ideal way; some—not a great many—believe it is practicable and desirable for us. More of us hold, and regret the necessity for holding, that modern conditions in this land of many "Churches" make that wholly impracticable, or at least inexpedient. But if *The Churchman* holds otherwise, let it say so, and its opinion will be respected. Surely it can only be an insult to the intelligence of its readers to object to the use of a descriptive adjective because it is unpre-



edented (which, as a matter of fact, it is not) and then object on some other grounds to the adoption of a purely geographical name, and at the same time to object to the present title as well.

*The Churchman* has heretofore commended the correction movement in the abstract. But the abstract can only be made effective in practice by finding some definite mode of procedure and acting upon it. Surely the readers of *The Churchman* cannot all be pure negatives. Surely they cannot be satisfied with a position that finds fault with the present title and then finds fault with every practicable correction for the first fault. If *The Churchman* can conceive of some definite, workable plan for correcting the evil which practically the whole Church acknowledges, let it enunciate it plainly. If not, let it at least not enact the part of the dog in the manger, grumbling at the present name and blocking its correction. Its long and honorable career and its traditions make this attitude unworthy of *The Churchman*.

What would be thought of a political paper that was opposed to a protective tariff, but did not favor tariff reform? Or of one that thought the gold standard an evil and a mistake, but was not prepared to indorse bimetalism, or free silver?

Surely Churchmen have a right to demand that if *The Churchman* has any convictions or opinions on this subject that are not absolutely negative, it will find a way to give expression to them.

**W**E FEEL that it is not generally in good taste to lay before our readers the complimentary words so often addressed to us by our patrons; but there are times when reference to such courtesies may perhaps be justifiable. Circumstances have recently brought *THE LIVING CHURCH* into violent criticism by many outside our communion and some within it; and the number of cordial letters of indorsement of our course which have come to this office has been most gratifying. To those who have shown us this kindness we beg to express our grateful appreciation.

Again, our circulation department recently mailed to the subscribers certain blanks that might be used, if any desired, in sending trial subscriptions to *THE LIVING CHURCH*. The number of these that have been returned to us with such trial subscriptions—and at this writing not all the circulars have even left this office—is so largely beyond our expectations, and so many have taken the opportunity to write pleasant words in enclosing them to us, that we feel it would be ungrateful to omit some acknowledgment of the favor.

And still again, our travelling agents in search of subscriptions have of late reported to us so many little acts of kindness on the part of the clergy and others—frequently persons unknown to us—in giving assistance to them in their not altogether pleasant work, introducing them to possible subscribers, suggesting names, and giving letters of introduction or of endorsement, that these courtesies again must gratefully be acknowledged.

All these things show, not only a kindly feeling generally to *THE LIVING CHURCH*, which to us is most grateful, but also an increasing appreciation of frank Catholicity on the one hand, and of the necessity of raising up a more intelligently informed laity, on the other. This latter necessity is, we believe, the paramount need of the Church. Our danger is from the large number of uninstructed, uninterested lay people, who are not reached by our Church papers and who have no conception of the issues before the Church and the subjects upon which Church people ought to inform themselves. These people—by far the majority of the laity—constitute a real impediment to the progress of the Church, and the most striking obstacle in the way of obtaining such legislation at our General and Diocesan Conventions, as educated Churchmen believe to be necessary for the Church's welfare. We never feel aggrieved when our friends say they do not always agree with *THE LIVING CHURCH*. We look for no such general agreement. It would greatly embarrass us if we felt our subscribers considered such agreement to be necessary to the continuance of their interest. Our purpose is fulfilled when we can lead people to *think*, and to appreciate intelligently the issues under discussion. The duty of reading Church papers is not that the editor's judgment may prevail, much less that the papers may be supported, but that the reader may come into touch with the thought of the Church.

To all our friends who in these several ways have shown their cordiality to us, we extend our grateful thanks.

**T**HE report that full liberty of conscience and of worship is accorded in Russia, removes from the Eastern Church one of the gravest handicaps in the way of better understanding between Eastern and Western Christendom. Not, indeed, that the Church in Russia was *directly* responsible for the penalties attached to unauthorized worship; her position was rather like that of the Western Churches in the Reformation-period persecutions, when the State enacted penalties for infraction of ecclesiastical conformity, but when, unhappily, the ecclesiastical courts and "spiritual persons" were too often the direct parties responsible for the infliction of penalties. This use of the Church to carry out the penal laws of the State relating to religion, is, in a manner, a graver scandal even than it would be if the Church herself enacted the laws of persecution; for it places the Church in the attitude of an accessory to a crime which, were she the principal, could hardly be enacted so violently. Never can the Church do her rightful work in the formation of character, where she is handicapped as she has been in Russia.

We congratulate Russian Churchmen on the liberation of their own national Church by this decree.

**B**ISHOP ANDERSON has issued a very striking appeal to Churchmen in Chicago to come to the rescue of diocesan missionary funds, by immediate personal contributions of at least \$10,000, and for a minimum of at least \$25,000 a year from the parochial offerings. In his appeal he has framed the memorable sentence:

"A Catholic Church is one that tries to house and to save all sorts and conditions of men. Are these venerable words to be recited triumphantly in Church and mean nothing on the battlefield? Are they to lose their force by being confined to the arena of polemical warfare, instead of being descriptive of our actual and practical warfare for the Cause of God?"

Chicago can respond to this appeal. She is surprising herself from time to time in discovering what she can do. Her place is among the foremost in capacity to give. Her people are a generous and a public-spirited people. We are convinced she will meet the Bishop Coadjutor's appeal immediately and generously.

#### ANSWERS TO CORRESPONDENTS.

X.—The old English custom was to veil the cross, etc., on the eve of the First Sunday in Lent, and to continue thus during the entire season, except that the veil was lifted after the procession on Palm Sunday morning and replaced after evensong. The more common usage, however, is to veil the ornaments on Passion Sunday, and not before. The former custom is probably nearly, if not quite, obsolete in England, as in this country.

CHURCHMAN.—The Church has never authoritatively declared what is the eternal state of unbaptized infants. They are left to the loving mercy of Almighty God. We have full confidence that that loving mercy will protect them from all things hurtful to them and will give them the fullest measure of bliss of which they are capable; but beyond that all is speculative, and we have no right to speak with positive assertion.

ACOLYTE.—(1) Practical rules for singing the Litany in procession are given in Deamer's *Parson's Handbook* (price, \$1.62), beginning page 251. The Invocations are said before the altar, and the procession moves at the petition "Remember not." It is not necessary that the choristers should kneel during the Invocations. The standing posture is maintained throughout. The proper time for the Litany is before the Eucharist, for which it is a preparation.

(2) If the feast of King Charles Martyr should be specially observed, the color would be red.

(3) We should not commend the revival of the use of ashes on Ash Wednesday, though it is wholly a question of taste; no principle being involved.

(4) Compline is not our office for Evening Prayer, but a service at bedtime taken or adapted from the offices for the Canonical Hours.

(5) The Canonical Hours are the stated times of prayer in monastic houses and where it is practicable to use them, originally recurring three hours apart. They are, respectively: matins (formerly two distinct offices of nocturns and lauds), prime, terce, sext, none, vespers, and compline.

(6) The censuring of the altar is the ritual offering of the incense to the Throne of God.

(7) Additional litanies aside from that in the Prayer Book are quite proper, so long as they do not supplant the P. B. service.

W. C. M.—Several correspondents have written to say that the hymn, "Nothing but Leaves" is No. 96 in *Gospel Hymns Consolidated*, the author being Lucy E. Akerman; and another correspondent has kindly copied a variation of the same poem marked "Anonymous," from an old collection, the poem beginning—

"Nothing but leaves; the spirit grieves  
Over a wasted life;  
Sin committed while conscience slept,  
Promises made but never kept." etc.

We will send this to you if you will send your address.

A READER.—(1) The term "Christ in you" and similar terms referring to the indwelling of Christ in the Christian, seem to refer to the



incorporation into the Person of Christ by Holy Baptism, by which the life of Christ flows into us; and secondly, to the coming of our Lord to the Christian in Holy Communion, by which "He may dwell in us and we in Him."

(2) No one can answer how unclean spirits might take possession of individuals, according to the phenomena stated in the New Testament. It seems probable that it must have been with the consent of the individual, perhaps as a result of dwelling on evil things and harboring evil thoughts. Physical and mental maladies appear to have resulted from such possession.

(3) "Philosophical terms" used in "works of ethics" are ordinarily explained in the volumes in which they are used. We doubt whether there is any work specifically defining such terms. The *Century Dictionary* is exceptionally accurate in technical terms.

(4) We cannot here state the various theories of evolution, nor treat of their bearing on Church doctrine. See Aubrey Moore's *Essays, Scientific and Philosophical*, and his *Science and the Faith*.

J. B.—There is no fixed rule as to which side of the church the pulpit or the organ should be on. Deamer makes the suggestion that for the pulpit, "the south side is the best for everyone who is not left-handed, for the preacher, having his freer side towards the people, is able to speak right across the church with more ease and self-command."

J. W. E.—We do not recognize the name at all, nor do we find it in any biographical dictionary.

## The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

### XXI.

**W**HAT is the difference between what is taught here about Confession and the Roman Catholic doctrine? If you once allow the practice of confession will not abuse of it and scandal follow? If it is good to make a specific confession of sins, why not do so to any friend or relative, since if we are truly penitent we know God forgives us?

Suppose we answer this question, item by item.

(1) Romanists practically make confession compulsory. It is a necessary step in preparation for receiving Holy Communion. With us, on the contrary, however much individual priests urge confession and assert its advantages in the spiritual life, the going or not going is left to each individual soul.

It is one of the glories of Anglican Christianity that it respects the individual so heartily; even for good ends it will not force his will or violate his liberty. So, with us, confession is a matter of individual decision and desire. The expediency of confession is urged in the authorized homilies and in the Prayer Book—see the Office for the Visitation of the Sick in the English Prayer Book, from which we do not depart in doctrine—but each individual is left to be the sole judge of his own needs.

The Anglican doctrine is well set forth in the "Order for Communion," published by authority in 1548, where it is urged that "such as shall be satisfied with a general confession be not offended at them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful and convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences."

(2) As to the danger of scandal from the practice of confession, Canon MacColl has very well pointed out that the plain fact is that confession, under whatever name, prevails among all Christian denominations. Mr. Moody was in the habit of inviting private conferences and confessions at all his meetings; and if intercourse of a private kind is to be allowed between a pastor and the individual members of his flock, does it not stand to reason that the more such intercourse is surrounded with the solemnities of religion, and the more open it is, the better? "It is safer in a surplice and stole on the part of the pastor, than in a frock coat; and safer in the

open church than in the secrecy of a study. It is odd how so practical a people as we are lose our usual common sense when our prejudices are excited. The mere mention of confession is enough to drive people crazy, who see no harm in a secluded tete-a-tete interview between pastor and penitent."

(3) Not much space remains to discuss the other portion, "Why not confess to some friend or relative?" Because only the priest can give the grace of absolution. It is not merely that self-examination and confession are good for the soul—we need even more than forgiveness for what is past, and the grace of absolution brings this—not only pardon, but special help and strength for the future. (As to the Anglican doctrine about this priestly function, see the Prayer Book Ordinal.)

But apart from all this, "it is easier, after all, to 'make a clean breast of it' to an authorized minister of God than to the most tender and sympathetic of friends and relatives—especially as we know that he is bound by his office to keep the secret religiously." And when the confession is invested with a religious sanction and is made on bended knees and to Almighty God (for every confession is addressed primarily to God, and to the priest only as His minister) there is a solemnity and reality about it that it can have in no other way.

### IN LENT.—A MEDITATION.

#### I.

The cold March rain  
Beats ceaselessly against the window-pane.  
The wind blows high,  
And drives the leaden clouds across the sky;

A bird song clear  
From out some sheltered nook, I hark to hear—  
A call of Spring,  
That throbs and thrills the heart of everything.

The locks unseal  
That held the icy bonds of welded steel,  
The streams are freed,  
And wildly rush through every grassy mead.

The days of toil,  
Of breaking up the winter-vested soil,  
Will soon be here—  
And whistle of the ploughman, ringing clear.

In furrows deep,  
The seed is given the kindly earth to keep,  
Until like sheen,  
Some dawn the fields will glow with faintest green.

And every day  
The songs of birds will make the world more gay,  
While flowers of spring  
Will deck the fields with richest coloring.

#### II.

In Lenten hours,  
While earth renews her life, and scatters flowers,  
It is a time  
For souls to wake, and work with faith sublime.

A time to toil—  
Within the hardened heart to break the soil,  
A time to sow  
Seed which in years of Paradise will grow;

The seed of peace—  
Long suffering, gentleness, and love's increase—  
And every day,  
Some seed of joy, and sweet humility.

#### III.

On Easter morn,  
When nature's blooms God's Holy Church adorn,  
And hopes are rife,  
Since Christ has won for us immortal life,

Shall we not bring  
Out of our hearts some Lenten Offering?  
And humbly lay  
It on Christ's altar—sign of victory?

London, Ohio, Lent, 1903.

MARGARET DOORIS.

ASK THYSELF daily to how many evil-minded persons thou hast shown a kind disposition. If a man despises me, it is his business to see why he does so; it is my business to do nothing that deserves contempt; I will still cherish the same benevolence for human nature in general, and for that man in particular. This virtue must come from God, who sees the inmost centre of men, and tries our hearts. —*Marcus Aurelius*.



## THE ENGLISH CONVOCATIONS.

Birmingham Bishopric Scheme.

S. P. G. WORK.

Mr. Evans Has Not Seceded to Rome.

DEATH OF THE BISHOP OF SOUTHAMPTON.

LONDON, March 3, 1903.

ON THE second day of the group of sessions of the Convocation of Canterbury, Feb. 18th, 19th, and 20th—*vide* last week's letter—the Upper House did not meet until 2 o'clock, and the proceedings were in committee. On Friday their Lordships discussed the future outlook of Church schools under the anti-clerical "Education Act," the tone of the debate being surprisingly optimistic. The Bishop of London moved the resolutions appended to the report of a joint committee on Missions to Israelites, recommending the parochial method of dealing with the Jews; and that every care should be taken to obviate the possibility of Jews attaching themselves to the Church for merely mercenary reasons, and that the Church should absolutely discountenance the association of relief from first to last with attendance at religious services. These resolutions were carried. At the final sitting the Bishop of Salisbury, as chairman of the joint committee on the Position of the Laity, brought to the notice of the House the series of resolutions, based on the report of said committee, which were passed by the Lower House in July last, and first moved a resolution of a formal character, which was adopted. His Lordship then moved the first of the four resolutions of the Lower House, expressing the desirability of procuring from Parliament an Enabling Act empowering the two Convocations to reform themselves, and to sit as one body. The President thereupon suggested that the House should not actually pass that day the resolution proposed by the Bishop of Salisbury—on the ground that it was generally undesirable to pass one of a series of resolutions and defer the remainder of them for some months. The Bishop of Worcester seconded the resolution, but reserved his speech. The Bishop of Ely did not consider the resolution satisfactory. Convocation had at this moment, he said, the power to reform itself by canon with the consent of the Crown; and he thought it would be a great pity to appeal to Parliament for an Act to enable Convocation to do what it already had the power to do. An Act would, however, he believed, be necessary to enable the two Convocations to sit together. The Bishop of Bangor said that, having looked into this constitutional question, he was strongly inclined to indorse all that the Bishop of Ely had said. The subject was then dropped by the President saying that the House did not wish for further discussion at the present time. The House was prorogued to May 12th.

On the last day of the sitting of the Lower House (also subsequently prorogued to the same date) a discussion took place on Kenyon-Slaneyism, as introduced into the "Education Act," the subject being raised on a resolution moved by Canon Thompson; but finally the "previous question" was put and carried.

The House of Laymen for the Province of Canterbury sat for two days, the animated discussion on Lord Hugh Cecil's Ecclesiastical Suits Bill being brought to a close by the noble lord agreeing to withdraw his series of resolutions.

Both Houses of the Convocation of York met in York Minster on Feb. 18, where the Upper House assembled in the Old Vestry, and the Lower House in the Zouche Chapel, the group of sessions lasting two days. The Upper House, presided over by the Archbishop, there being six other prelates present, considered *seriatim* the series of resolutions which were passed at the joint meeting of the Houses of Laymen in July last on the subject of the representation of the laity; with the deplorable result that they emerged from their Lordship's melting pot amended, for the most part, exclusively in the interests of those who are mere Establishmentarians and nominal Churchmen. The House also considered the resolution agreed to at the joint conference of the Convocations of Canterbury and York in July last, relative to the same subject matter. The terms of this required (1) that the electors—besides being of full age, and baptized, and having declared in writing that they are *bona fide* members of the Church of England—should have been confirmed; and (2) that representatives elected shall have the same qualifications, and shall be communicants. The Bishop of Ripon first held that the word "confirmed" should be deleted, on the ground that there was no proper record of Confirmations. The Bishop of Manchester thought that what the Bishop of Worcester proposed would get over this alleged

difficulty—"should declare themselves to have been confirmed." The Bishop of Ripon, in reply, at once shifted his position; thereby clearly showing why he really wished to get rid of confirmation as a qualification for the franchise. They wanted, he said, to make the representatives "as strong and as wide" as they could, and, therefore, they ought not to introduce "an element of difficulty." There were men who had not been confirmed, but who were "as good Churchmen as one could wish to meet"!! There were "a great many non-conformists who joined their ranks late in life," and he would "be sorry to throw difficulties in their way"!! The President, regrettably to record, agreed with the Bishop of Ripon that this requirement should be omitted. This, then, was unanimously agreed to under the terms of the second part of the resolution passed by the House in relation to the general subject of discussion. Happily, however, on the following day, their lordships received official information that the Lower House did not see their way to accept the amendments on the resolutions of the two Houses of Laymen which had been introduced by their lordships' House. They preferred, the Deputy Prolocutor reported, that the resolutions should stand exactly as they were passed by the Houses of Laymen.

The most important matter brought before the Lower House of York Convocation had reference to the Catholic doctrine of the Virgin Birth and our Lord's Resurrection—the memorable discussion thereon taking place in connection with the following *gravamen*, signed by priests representing fifteen Archdeacons and the Manchester chapter, and introduced by Canon Lister, Proctor for the Archdeaconry of Northumberland:

"That whereas the Holy Scriptures and the Creeds, which may be proved by their most certain warrant, set forth as verities of the Christian Faith the Virgin Birth of our Blessed Lord and His Glorious Resurrection, when on the third day after His death for us, He truly rose from the dead and took again His body.

"And whereas many Christian people are troubled at statements made about the said verities, which seem either to deny them, so destroying the trustworthiness of the Holy Scriptures, or to regard them as, in themselves, indifferent; and are also fearful lest any should exercise the sacred ministry of the Word within the Church of England who do not explicitly and unreservedly believe the said verities.

*Reformandum.* The undersigned do therefore humbly pray his Grace the President, and their lordships of the Upper House, to take such steps, by synodical declaration or otherwise, as shall make it manifest to all Christian people that this sacred Synod or Convocation holds fast to the primitive Faith of the undivided Church in our Lord's Virgin Birth, and in His Resurrection, and is fully persuaded that none other than such as confess and hold the Faith in these verities should be either admitted into, or permitted to exercise, the sacred ministry of the Word within the Church of England."

The resolution that this *gravamen* be discussed with a view to its being made an *articulus cleri*, was carried, on a show of hands, by 25 as against 21. Canon Lister, subsequently in asking the House to vote as an *articulus cleri*, the *gravamen* he had submitted, said that if in the Church of England they were free to question those two verities of the Christian Faith, viz., the Virgin Birth and the Resurrection, then all he could say was that the English Church was "tottering to its ruin."

Chancellor Temple of the Archdeaconry of Cleveland seconded the resolution. The Rev. W. E. Norris appealed to Canon Lister to accept the following amendment in the wording of the *Reformandum*, as follows:

"The undersigned do, therefore, humbly pray his Grace the President, and their lordships of the Upper House, to take such steps as in their wisdom they may deem best fitted to allay the aforesaid trouble and anxiety existing in the minds of many Christian people."

This amended form was, regrettably to say, accepted by Canon Lister, and allowed by the House.

The Dean of Ripon quite agreed with the *Reformandum* as it was now worded; but they should consider that amongst those who were troubled in conscience "they were not all on one side." He was astonished that Archdeacon Watkins should treat the two things—the Virgin Birth and the Incarnation—"as if they were one and the same thing." All the great writers he had seen—instancing (and quoting from) the Bishop of Worcester, the Dean of Westminster, and Dr. Sanday—"had distinguished between the two." He also quoted these words, amongst others, by the Bishop of Ripon: "Our belief in Jesus Christ must be based upon moral conviction, not upon physical wonder." The Dean then went on to liken the Christian and Catholic verities of the Virgin Birth and the Resurrection to the "doctrine of Transubstantiation," arguing that the Church of England did not take "one particular line" when it "formu-



lated its own doctrines." What he did protest against was their bringing their "philosophical theories" to be the "rule or standard" by which all these things, *i.e.*, the Virgin Birth, the Resurrection, and the Real Presence, were to be judged.

The resolution on being put to a vote was declared carried unanimously.

On the presentation of the *articulus cleri* to the Upper House it was considered in committee, and their lordships resolved to postpone the consideration of the matter until the next meeting of Convocation. Surely the Northern Primate and his Comprovincial Suffragans will now be compelled to break silence and take some action in regard to this most important matter. In this connection, it is interesting to learn that at the recent institution of an incumbent to the vicarage of St. Nathanael, Cotham, the Bishop of Bristol intimated his intention to require candidates for Holy Orders to subscribe to the doctrine of the Virgin Birth of our Lord Jesus Christ.

A meeting of promoters of the Birmingham Bishopric scheme, summoned and presided over by the Bishop of Worcester, was held in Birmingham on Shrove Tuesday, being opened with prayer. The Bishop, in addressing the committee, said that after the best consideration he had been able to give the matter during the year for inquiry he had decided to "throw himself vigorously, and with the fullest conviction of its necessity," into the promotion of a Bishopric for Birmingham. In the first place, his conviction of its necessity is based upon the "unmanageable size" of the present Diocese of Worcester. And secondly, so great a town as Birmingham "ought to have an independent Bishop."

As to one point, *viz.*, Who is to be Bishop of the new See? Would he himself accept Birmingham, as he would have the right to do, or remain at Worcester? To that question the Bishop had not "in the bottom of my consciousness" an answer at present. There would be "forces drawing me to Birmingham," but certainly "forces, no less potent, keeping me at Worcester." What they must do, however, is to form a Bishopric, "not to get me or to get rid of me." Subsequently it was communicated to the public press that a resolution was passed by the committee pledging the meeting to do its utmost towards procuring the establishment of a Bishopric for Birmingham.

The annual business meeting of the S. P. G. was held on February 20th at the National Society headquarters, Westminster, the Bishop of Bath and Wells taking the chair in the absence of the Archbishop of Canterbury, who was presiding over the Upper House of Convocation. With reference to the much discussed proposal of transferring to the Standing Committee the power of appointing assistants to the Secretary, the proposed new by-law was adopted, with the proviso, however, that every such appointment, and conditions thereof, shall be reported to, and shall be subject to confirmation by the Society at the next ensuing annual meeting, and the appointees shall be subject to reelection at each subsequent annual meeting. The General Fund, the Secretary stated, had risen to £88,585, and is the largest ever known in the Society's history, with the exception of the income of 1888, when a sum of more than £25,000, as a thank offering, was donated to the Fund. At the same time, the total income of the year 1902 shows a very large decrease as compared with that of 1901—£152,530, as compared with £206,799. The cause of shrinkage, as explained is to be found in the fluctuations of legacies and special funds.

One of the principal lay workers at St. Michael's, Shore-ditch, who was closely associated with the late vicar, has informed a representative of the *Daily Chronicle* that there is no truth in the report that the Rev. Mr. Evans is preparing to secede to the Romanist Dissenting body. He has for the present gone abroad for a much needed rest. "He will never settle down again in the Church of England," said his lay colleague, "but there are other courses open to him besides that of joining the Roman Church." He might find "a congenial sphere in the American Church," or he might, like one of his former assistant curates, the Rev. A. N. Vowler, "obtain a post" in the Scottish Church.

The Bishop Suffragan of Southampton, Diocese of Winchester, has passed away at the age of 51, having been a great sufferer from cancer on the liver since last September. Arthur Temple Lyttleton belonged to a remarkably gifted family—both intellectually and morally—consisting of eight sons and three daughters, the father being a Baron in the English Peerage, and the mother a sister of Mrs. Gladstone. One of the late Bishop's brothers succeeded to the viscountcy of Cobham, whilst all the others are distinguished professional men, his sisters

being also women of distinction in Church circles as well as in London society. He was educated at Eton and Trinity College, Cambridge, where he graduated in 1873 with a First Class in the Moral Science Tripos. He was ordained deacon in 1876, and three years later was appointed tutor at Keble College, Oxford, then under the wardenship of his brother-in-law, the present Bishop of Rochester. In 1882 he returned to Cambridge as the First Master of Selwyn College, where he remained until he became vicar of Eccles, Lancashire, in 1893. He soon made his power as an organizer, preacher, and leader of the clergy felt in the Diocese of Manchester, and was raised to various posts of honor and influence. In 1898 he was appointed Suffragan Bishop of Southampton, being at that time an Honorary Canon of Manchester and Chaplain-in-Ordinary to the late Queen. This preferment, however, was regarded, it is understood, as but the first step towards the position of a territorial Bishop, and it is generally believed (says the *Guardian*) that his name was seriously considered on at least one occasion during the last three years. In the same year he became Provost of the Corporation of SS. Mary and Nicolas, the central Society for the South of England of the famous Woodward Middle Class Schools, embracing five boys' schools (including Lancing College) and one school for girls. Dr. Lyttleton's best known literary production is the essay on "The Atonement" in *Lux Mundi*. He was more of a true Catholic than a High Churchman. May the late Bishop rest in peace!

With further reference to the nominations to the Sees of Winchester, Exeter, St. Alban's, and Newcastle—only barely announced in last week's letter—the Moderates seem at last to have secured a patron in the Prime Minister, and, to use a term both of the cricket and baseball field—to be now having their innings. However, Mr. Balfour has undoubtedly advised the king in the matter as wisely as he could, according to his Presbyterian lights and capacity to judge of the qualifications of Churchmen. If in the present distress here in England, due to the transitional stage of ecclesiastical affairs, we cannot have all round Catholic-minded Bishops, why, then, we must, I suppose, put up with "safe" men, and mere High Churchmen, in a spirit both of philosophical contentment and Christian resignation. It is, indeed, a most consolatory reflection that all these four vacant Bishoprics were spared the infliction of Protestant high-fliers. Both Dr. Ryle translated from Exeter to Winchester, and Dr. Jacob, who goes from Newcastle to St. Alban's, are Moderates of the regulation type; and so, too, Dr. Robertson, Bishop-designate of Exeter, is popularly classed as one, though, perhaps, as there is some reason to surmise, he is growing somewhat in sympathy with Catholicism. As to Dr. Lloyd, late Suffragan Bishop of Thetford, Diocese of Norwich, who now returns to Newcastle as Bishop of the Diocese, he is undoubtedly the most definite Churchman of the lot. Drs. Ryle, Jacob, Lloyd, and Robertson were born, respectively, in the years, 1856, 1844, 1844, and 1853. The nomination of Dr. Ryle to so high a See as Winchester was the only one that caused any surprise amongst Churchmen, and to my mind, it still remains inexplicable. By the bye, it appears to be well authenticated that the Bishop of Oxford (Dr. Paget) was asked to accept the See of Winchester, and refused.

J. G. HALL.

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"It is good to see a new constructiveness creeping into Biblical criticism," says the *Interior* (Pres.) of Chicago. "It is a token of mental health for a scholar to crave positive rather than negative results. But constructiveness as a mere fashion of the times, a fever for building something regardless of what materials a man has to build with, is counterfeit. And some present-day critics betray such a fever. They assume certain theories as ready to be affirmed and used in developing new Biblical conceptions when as a matter of a hard fact the theories have not been substantiated in any degree that renders them even plausible. Construction of that kind will before long require reconstruction. Here, for instance, comes a certain school complacently presenting as fixed and settled a view of Pentateuchal history which takes for granted that Abraham and Isaac and Jacob and the rest of the patriarchs were not actual, historic men, but only tribal personifications. They bundle off these great figures of the Genesis story into a class with those 'eponymous heroes' who are such a comfort to historians in dealing with the legends of Greece and Rome. Now all this is sheer temerity. There is not a ghost of good argument for any such assumption. If the 'advanced' wish it so, we should be willing to waive the privilege of reasoning from inspiration and carry the question down to the level of classical folk tales. Even on that plane, we tell them unqualifiedly, Abraham is still able to live the life of a real flesh-and-blood man, in spite of the worst they have done to him. He isn't desicated yet."



## SHALL JOAN OF ARC BE CANONIZED?

Visitors at the Papal Jubilee.

## THE "CATHOLIC REFORM" MOVEMENT IN GERMANY.

The Kaiser and Professor Delitzsch.

WOULD BE WORSHIPPERS OF FATHER JOHN.

FRANCE.

ON THE 17th of March, a congregation which bears the name of "Preparatory" will be held in Rome to take into consideration the claims of Joan of Arc (already advanced to the title of "Venerable") in another step towards canonization. Cardinal Ferrata—who succeeds Cardinal Parocchi in the quality of exponent of the case—will be the most important figure in the proceedings. Cardinal Mathieu, as a French Cardinal, would naturally be the advocate in the interest of the "claimant": it is said he desires to waive his right in favor of an Italian Cardinal, in order that the advocacy may be more impartial.

Cardinal Perraud, Bishop of Autun, has addressed an ex-postulatory letter to the Prefect of the *Seine et Loire* regarding the treatment of *religieuses* in his Diocese, pointing out how anxious they had proved themselves to conform to the demands of the government as to authorization, and showing the scant courtesy, not to say injustice, which they had met with.

As in former years, the Archbishop of Paris, Cardinal Richard, has put out his injunctions concerning the observance of Lent. There are no fewer than eighteen articles. A letter of this description can naturally only touch generally upon the rules to be observed and the means to be used. But one thing is striking throughout the whole document, namely, the definite manner in which both clergy and laity are instructed in that which they should do, and not do. Many of us on both sides of the Atlantic must wish that some such definite instruction made part, and a necessary part, of the guidance of our Fathers in God during this solemn time of Lent. The vague requests of many well-meaning people, and the uncertain answers of many "uninstructed" clergy, would then be spared.

ITALY.

The closing events of the Pope's Jubilee are occupying the attention of everyone in Rome. Pilgrimages, deputations, and representative bodies are flocking in from all parts of the world to do honor to the occasion. From the Western side of the Atlantic [your side] the Argentine pilgrimage holds a somewhat important place, on account, no doubt, of the distance traversed by the pilgrims in order to show their loyalty to the Papal See. Mgr. Echagüe is the moving spirit amongst these transatlantic faithful; nor is it the first time that he has been to Rome on a similar errand.

The French representatives of Roman Catholic loyalty have for their chief the conspicuous figure of the Bishop of Autun, Cardinal Perraud. His valiant stand for freedom of religious teaching in France, and his outspoken condemnation of the government's tactics, have made his name even better known, just now, here in Paris, than perhaps was the case before. But he is a well-recognized figure in France for his culture and powerful loyalty to the Church. He is an Academician, and has the soubriquet of "Immortal." He has taken great and wide interest in questions affecting the "Universal Church," a subject often left out of sight by Ultramontanists. Altogether, no more fitting representative of French thought could have been selected to stand at the head of those who will offer their congratulations to the Venerable Pontiff on the third of March.

The English pilgrimage is headed by the Duke of Norfolk. He has in his train followers drawn from some of the oldest and best families in England.

GERMANY.

The Bishop of Rottenberg, Dr. Keppler, has now put himself at the head of the opposition to the "Reform-Katholisch" movement amongst the German Roman Catholics. He is a good scholar, and has hitherto made his mark in German literary and antiquarian circles by his researches in ecclesiastical archaeology. He has suddenly appeared in the unexpected character of a controversialist, and has published an address in confutation of the reformatory theories of Professor Ehrhardt, of Freiburg, Professors Schell and Schnitzer, Pfarrer Rudolphe, and the Essayists in the *20 Jahrhundert*, which is the organ of the (Roman) Catholic Reformers. The Episcopal pamphlet is very sharp, smart, and biting. Extracts from it are printed in the literary supplement of the Munich *Allge-*

*meine Zeitung*, with equally smart and biting criticisms. These replies to the Bishop, though anonymous, are apparently the work of a Bavarian priest, though not one of his own Diocesans. Bishop Keppler is a Württemberger, and sits in the chair of Hefele. He was formerly a professor in the Catholic Theological Faculty at Tübingen. The Pope, or rather Cardinal Rampolla in the Pope's name, has sent him the warm thanks of the Holy Father and the Church for his confutation of the theories of the Reform party. Meanwhile, not only the three Professors—Ehrhardt, Schell, and Schnitzer—have withdrawn their books in obedience to the Vatican, but two or three of the contributors to the *20 Jahrhundert* are said to have resigned their membership of the editorial committee of that periodical.

This, which I have quoted from the report of the *Church Times*, points to the strong feeling of loyalty to the Papal See which still pervades the great mass of Continental Churchmen.

All the newspapers, I may say, and especially the secular press, have been much busied with reports and comments upon a certain letter written by the German Kaiser to Admiral Hollman on the subject which good people call Higher Criticism. I think I have a recollection that Dante had a special place of correction in the *Inferno* for gentlemen of the "Higher Criticism" genus, who, in his day, simply came under the title of *Heresiarchs*, and that place was very low indeed—the lowest *Giro* but one. I imagine Professor Delitzsch would certainly have been classed with these—not on account of legitimate Higher Criticism itself, but on account of the deductions he had allowed himself to make therefrom.

Professor Delitzsch had exhorted his audience "not to cling to antiquated dogmas which lacked any scientific basis." He expressed his belief in the progressive character of theology, and declared that the German Reformation, which had given so powerful an impulse to many great nations in all domains of human thought and activity, was "only a stage" in the pursuit of the divinely appointed path to the goal of truth. Adopting a phrase of the Emperor's own, he advocated "that further development of religion" which had been "discerned with eagle eye and proudly proclaimed to the whole world."

Professor Delitzsch is a historian and (there has been coined as a new word) an Assyriologist. The Kaiser has found or thought it necessary (as he has no State Church with proper authority to do this fitting work of keeping watch over Christ's fold) to express himself very clearly on the subject before the nation he rules; in a manner, too, that none could disapprove of. His injunction—for in Germany and from an Emperor it became almost such—is an excellent reminder to Assyriologists and other specialists to keep their proper places; not confound their discoveries, curious though they are, with the essentials of religion; "A timely hint," it would have been said, to Higher Critics, that theirs is a comparatively secondary plane of inquiry. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The modern Constantine (you know how Constantine liked to preach sermons to tired subjects at Court) has taken a leaf out of the Oriental past. He has taken a leaf, also, out of the history of his own people. The father of Frederick the Great, at a certain review, saw one of his "Predigers" staring vacantly at the seven-foot soldiers marching past him—that potentate paid hundreds of pounds for the tallest man. The absolute ruler, but also father of a greater son, noticed him and said: "Why are you not attending to your own business? Go home and say your prayers!" and he enforced his command by a severe caning on the spot (Macaulay's *Frederick the Great*). The Kaiser is giving a gentle caning to his Professor.

No doubt it will do good.

RUSSIA.

Father John of Kronstadt every one knows. The following—which is to be accepted with the usual grain of salt, necessary to all Western communications on Eastern subjects—is curious.

It appears the good father had become a special object of veneration amongst a number of peasants living in the district of Kazpovka, in the Don territory. Many of these had made their way to Kronstadt. In consequence of various facts which threw suspicions on the organizers of the pilgrimage, the Kronstadt police were informed of the departure of the peasants. The police searched the lodging-houses and discovered the pilgrims, about 20 in number, who declared that they had made their thousand-mile journey in order to worship Father John, and persisted in maintaining that he was the Christ. The pilgrims were sent back to their homes; and their case has been handed over to the ecclesiastical authorities at Novo Tcherkask.

Paris, March 2, 1903.

GEORGE WASHINGTON.



## NEW PLAN FOR DIOCESAN DIVISION.

Bishop Potter Credited With a New Scheme.

DEATH OF MRS. SAMUEL COX.

C. A. I. L. and its Work

NEW YORK NOTES.

AN OFFICIAL of the New York Diocese, in position to be well informed as to the wishes of Bishop Potter, says that the latter favors the division of the Diocese on lines which have not heretofore been suggested. There has been question as to whether the Bishop would want the line of the new Diocese to come so far south as the northern line of New York City, but, according to this official, Bishop Potter favors a plan which would place Bronx Borough of the city in the new Diocese, while Manhattan Island would remain in the old. In the present Diocese of New York are comprised Manhattan and Bronx Boroughs and Staten Island, all in New York City, and Westchester, Putnam, and Dutchess counties lying on the east side of the Hudson River, north of the city; and Rockland, Orange, Sullivan, and Ulster counties on the west side of the same stream. Bishop Potter, it is said, favors retaining in the old Diocese, Staten Island, Manhattan Borough, and the counties west of the Hudson, and forming a new one out of Bronx Borough, Westchester, Putnam, and Dutchess counties with the possible addition of some adjoining territory now in the Diocese of Albany. This plan, an entirely new one, would give the new Diocese in Bronx Borough a city which in ten years will have, at a conservative estimate, 400,000 population, and one in which Church interests have been furthered by the Archdeaconry of New York with the assistance of the Lay Helpers. In some of the Hudson River cities are also strong parishes.

Bishop Potter is not known to favor Suffragan Bishops, but the official above mentioned says that there is strong demand for them in New York. Problems here are different from those found elsewhere, and many feel that a solution is to be found only in the Suffragan idea. Those who have studied the conditions, present and prospective, say that either Suffragan Bishops must be provided or it will ultimately be necessary to divide the Diocese into several jurisdictions, each smaller than is contemplated by the present plan of division.

DEATH OF MRS. COX.

Mrs. Samuel Cox, wife of the Dean of the Cathedral at Garden City, died on March 4th, funeral services being held in the Cathedral on the 7th. Canon Chase, the Rev. Joshua Kimber, Canon Swett, and Bishop Burgess read the service, the Bishop reading the committal. The vested choir, with Dr. Woodcock at the organ, sang. Interment was at All Saints' Cemetery, Great Neck, where the service was read by Bishop Burgess and the Rev. Kirkland Huske.

C. A. I. L.

At the regular monthly meeting of the Church Association for the Advancement of the Interests of Labor, held on the 10th instant in St. Chrysostom's guild room, Miss Keyser, the Secretary, told of observations in a recent trip through the South, noting that in Atlanta and Augusta, Georgia, and in Columbia, South Carolina, chapters of the Association were likely to be organized. Labor conditions in the South she found, as a rule, unsatisfactory. Wages were lower than they should be in the cotton mills, but buildings were comfortable and sanitary, and houses for operatives are better than those found in some Northern localities. Child labor is decreasing, laws against it having been passed in three of the Southern States, and some manufacturers realizing that it is not profitable. Bishop Nelson of Georgia and the Rev. C. B. Wilmer of St. Luke's, Atlanta, said Miss Keyser, had been of much assistance to labor leaders in the matter of the abolition of child labor.

VARIOUS NOTES.

The president of St. John's College, Shanghai, the Rev. Dr. F. L. Hawks Pott, arrived in New York last week. He comes for a vacation, but is to spend some time in an effort to raise \$13,000 for the completion of the College building. He speaks glowingly of his work in China, saying that local appreciation of the college is indicated by the fact that there are two hundred applicants for admission but only room for forty.

Bishop Adams, acting for Bishop Starkey, visited St. Paul's Church, Hoboken (Archdeacon William R. Jenvey, rector), on Sunday of last week, confirming a class of sixty-three. The day was very stormy, but the church was so full that chairs had to be put in the aisles. In the class was an unusually large proportion of adults. St. Paul's mission Church of the Ascen-

sion, in charge of the Rev. Duncan M. Genns, has made marked advance in the past year. Improvements to the chapel building are making at a cost of \$6,100, of which amount the mission congregation raised \$2,500.

Bishop Potter has invited the New York Branch of the Woman's Auxiliary to hold its monthly meetings in the See House on Lafayette Place. These have heretofore been held in the parish building of Calvary Church by courtesy of the Rev. Dr. J. Lewis Parks, but increased attendance necessitates larger quarters. The See House is no longer used by the Bishop for his office, but other diocesan agencies have headquarters there.

The Rev. George B. Chapman, of St. Luke's, Camberwell, London, has arrived here, for a stay of two months. He is to speak daily in Trinity Church during Passion and Holy Weeks. Last Sunday morning he was the preacher at the Church of the Heavenly Rest, and on Monday evening he spoke in Grace Church, Bishop Coleman of Delaware presiding, on the workings of the new Temperance law in England. The occasion was a special meeting of the Church Temperance Society, another speaker being the Rev. Dr. E. M. Stires of St. Thomas' Church.

The vestry of Epiphany Church has placed the Rev. Dr. Joseph N. Blanchard in temporary charge of the parish. Several men are said to be under consideration for the vacant rectorate and a selection may be made at any time.

A tablet has been placed on the wall of the south transept of St. Thomas' Church in memory of the late John Hall Watson, for many years clerk of the vestry. The material is white marble with a mother of pearl and gold mosaic ornament. It was erected by the family.

## DEATH OF DR. BATTERSON

THE death of the Rev. Hermon G. Batterson, D.D., occurred at his home in New York on the 9th inst., at the age of 76. Dr. Batterson was as well known for his literary, as for his priestly work. He was born in Litchfield County, Connecticut, in 1827, and was ordained deacon in 1861 by Bishop Gregg of Texas, after which he became missionary at Seguin, and a year later had charge of St. Mark's, San Antonio, Texas. In 1862 he became rector of Grace Church, Wabasha, Minn., and while in that charge was advanced to the priesthood by Bishop Whipple in 1866. It was in 1869 that he became rector of St. Clement's Church, Philadelphia, where he first came intimately in touch with the Church at large. He remained at St. Clement's until 1872, and then after several years spent outside of parish work, he accepted the rectorship of the Church of the Annunciation, Philadelphia, in 1880. This work he continued until 1888, and in 1891 became rector of the Church of the Redeemer, New York, his last parochial charge. For several years last past he has been retired from active work, and has frequently traveled abroad.

Dr. Batterson has been especially distinguished in literary work, his *Sketchbook of the American Episcopate*, comprising within concise chapters the biography of each of the American Bishops from Dr. Seabury, together with chapters on the non-juring episcopates in America prior to the Revolution, and the several extensions of the episcopate of the United States in later years, was perhaps his most valuable work. The publication of this work entailed an enormous amount of labor, which, however, was especially pleasant to the author. He was also the compiler and author of a little devotional manual entitled *Pathway of Faith*, which has run through four editions, and the editor of *A Manual of Plain-song*, designed to facilitate the use of Gregorian tones in the Psalter in our churches. He was a poet of no mean ability, and the author of two volumes of verses, as well as the compiler of two volumes of Hymns with tunes. He was also an occasional contributor to the Church periodicals, and was always followed with interest and respect.

The first part of the burial office was read in St. John's Chapel of Trinity parish, and was followed by a requiem eucharist, the Rev. P. A. H. Brown being the celebrant. The Rev. Dr. Fiske of Providence was among those present, having come to New York immediately after Dr. Batterson's death. Dr. Fiske and Mr. Brown, with others, accompanied the remains to Philadelphia, where the committal office was read at the Church of St. James-the-Less on the 11th, Mr. Brown officiating. The venerable Dr. Robins, one of the old-time clergy of Philadelphia, at the request of the widow, assisted by sprinkling earth upon the coffin as it lay in its newly-made grave.

Dr. Batterson is survived by his widow.



## FROM THE MISSION FIELD.

## As Seen by the Board of Managers.

IT WAS stated in the Treasurer's report, at the March meeting of the Board of Managers that the increase in contributions to March 1st as compared with the corresponding date last year had been \$32,196.74, but it was shown that this increase does not help towards reducing the deficit with which the fiscal year began, as the Board has added to the budget since it was adopted in May last about \$40,000 to meet the emergencies of the work which have arisen in the meantime. The amount needed for the year ending August 31st is \$792,000 and the total contributions applicable to the appropriations last year were \$570,948, so that the total increase required for the present year (including the above \$32,000) is \$221,000. It was further stated that if the Apportionment and the amounts asked from the Woman's and Sunday School Auxiliaries were met in full, the sum received would be sufficient to meet all obligations to the date mentioned.

## HAWAII.

The Bishop of Honolulu, when he wrote in February, had just returned from a visit to the Island of Hawaii. He is in need of two or three more clergymen for work among white people on plantations.

## THE PHILIPPINES.

The Bishop of the Philippines' appointment of the Rev. Mercer Green Johnston, son of the Bishop of Western Texas, was approved and the necessary appropriations were made. Mr. Johnston will not go to the field until the close of the summer.

## CHINA.

An interesting communication was received from the general secretary of the Educational Association of China (of which the Rev. Dr. Pott is the chairman of the publication committee) enclosing an appeal for trained educators, stating that the boarding schools and colleges in China now number over 100, with an attendance of some 5,000 students, while 75 Government schools, modeled on Western lines, have some 5,000 more. Nearly the whole of this educational influence is in the hands of Christian men and women, and owing to recent developments, it has become necessary that specialists should take hold of the work and carry it on in the most effective manner. There is, however, a tendency at present manifest to refuse the assistance of missionaries in the Government schools and to make regulations requiring the worship of Confucius, so that it becomes a question of most vital importance how to man and equip the Christian schools with the very best possible men and women. The Board by resolution expressed its entire sympathy with the purposes of the Association and its appreciation of their proposition as to the sending out of trained teachers, and stated that such had been its endeavor and course for a number of years past.

The Bishop of Hankow wrote that the work was never half so encouraging. The new station at Changsha is sending two sons of a heathen Hanlin, i.e., highest literary graduate, to Boone School, and on the 21st of January the Viceroy had promised to attend the closing exercises. They had just finished their first conference of trained Catechists (25 men and five or six women) and the Bishop says that one at home cannot imagine what the possession of such a force means. Concludes: "Suffice it to say, we are all going at full speed, wishing there were forty-eight hours to the day and at least fourteen days to the week."

## JAPAN.

The Rev. Dr. J. S. Motoda wrote at length about his new engagement under Count Katsura, the Prime Minister, in charge of his school to train officers and business men for Formosa and China. There are a number of Christian students in the new school and Bible instruction is given every Saturday to about thirty, all of whom will go to Formosa or South China after a three years' term of study. The teachers are all Christians. He accepted the position with the hearty concurrence of the Bishop of Tokyo. Dr. Motoda is also in charge of Grace Church, Tokyo, where he recently presented sixteen for Confirmation. The congregation is entirely independent of financial help from the Mission. It pays the salaries of the Rev. Mr. Katsushima, the deacon, and of the woman teacher; Dr. Motoda receiving no compensation. They have a chapter of the Brotherhood of St. Andrew, a night school for English instruction, and a Bible class on Sunday, besides other activities not here mentioned. Three others of the Japanese clergy aid Dr. Motoda in preaching to non-Christians. Besides this, Dr. Motoda, without compensation, continues his connection with St. Paul's College.

Bishop Williams wrote that St. John's congregation, Kyoto, having raised all they could themselves, bought a lot and having an amount equal to its cost in bank towards the structure, need help in building their church. Particulars were stated regarding the death of Miss Emma Williamson after nineteen years of service in the Japan mission, whereupon the Board put on record its grateful appreciation of Miss Williamson's devoted service and work in the field and requested the General Secretary to address a letter to the Rev. J. B. Hail and family, expressing its gratitude for the

great kindness extended by them to Miss Williamson during her residence in Wakayama and especially during her last illness.

## MISSIONARY COUNCIL.

The dates of the Missionary Council, to be held in Washington, were fixed for October 27th, 28th, and 29th by concurrent action of the Board and the Presiding Bishop.

## WANTED—A HERO.

ONE of the most isolated missionary stations in the world is that at Point Hope, Alaska. It is under the charge of Dr. John B. Driggs, a Delaware layman, who in 1890 offered himself for service at that post and who ever since, save for one year's furlough in the United States, has maintained a school and mission services among the Esquimaux with great efficiency.

It is now six years since Dr. Driggs returned to Point Hope. He should have a year's furlough in the States as soon as possible. For this, however, it is necessary that someone should go to Point Hope to take his place. Otherwise school and services alike would cease for a year.

The Board of Managers unites with the Bishop of Alaska in inviting correspondence with fit persons (clergymen or laymen) who may be willing to maintain the work at Point Hope during Dr. Driggs' absence. It would be necessary for the volunteer to go to the station either next July or in July 1904, spend a year with Dr. Driggs that he may become acquainted with the people and the work, and, so far as possible, acquire the language. Dr. Driggs would leave on his furlough at the end of this first year and the volunteer's second year at Point Hope would be passed alone. The post is a trying one but for that very reason it will no doubt make a stronger appeal to the kind of man needed to fill it.

A brief account of some of the results of Dr. Driggs' work appeared in the *Spirit of Missions* for February, 1903. A copy of this will be sent to anyone (whether wishing to volunteer or not) who will send a postal card request to the *Spirit of Missions*, 281 Fourth Ave., New York.

New York, March 11, 1903.

ARTHUR S. LLOYD,  
General Secretary.

## AS VIEWED BY OTHER UNITARIANS.

TWO Unitarian preachers spoke yesterday on Dr. Hale's partaking of Communion at the Phillips Brooks memorial service in Trinity Church—an incident which has brought out unqualified criticism from High Church Episcopalians. The preachers were Rev. Charles W. Wendte of Parker Memorial, and Rev. Henry T. Secrist of All Souls' Church, Roxbury. Mr. Wendte's remarks were interjected in a sermon on Martin Luther, and contrary to most ministers of this denomination, he declared that the Episcopalians who criticised Dr. Hale, because of the canon laws of their Church, are "logically and ecclesiastically right." He termed Dr. Hale a lovable and beautiful character—our best citizen—the most representative man we have. "For these reasons," he said, "we feel any slight upon him, but I am inclined to think that he was wrong in accepting Communion; I shouldn't have done it myself."

Mr. Secrist's remarks were a natural part of a sermon which he preached on the "two authorities—officialism and life." On this question he said all Christians must take sides; whether to obey the dictum of chosen officials or to acknowledge no higher authority than that which comes from the faith within each person himself. In making one decision, he declared, we will at the same time be helped in securing the right and wrong of the Episcopal Bishop's action in administering Communion to Dr. Hale. "Those who are making the disturbance," he continued, "are not denying Dr. Hale's honorable position, nor slandering his character. What they are contending for, and what we should all see clearly, is that his position and character have nothing to do with him as a Christian who has a right to the Lord's Supper in their Church. As these people see it, there must be some official act by some person who has been chosen as authority. This is officialism. Dr. Hale alone was not to be considered. If one such unofficial act should be sanctioned, where would be the end?"

"The persons in the Episcopal Church who uphold the action of permitting Dr. Hale to partake of the Communion must make their own defense. They can do it, but they cannot make very much of a defense without tacitly admitting for the once at least they placed character above creed, life above officialism."—*Boston Transcript*.

HUMILITY seeks neither the first place nor the last word.



## Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

### THE TRIAL OF OUR LORD.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XV. Word "Sacrament." Text: III. 14. Scripture: St. Mark xv. 1-15.

**T**O UNDERSTAND the sequence of events at the trial of our Lord, it is necessary to use a harmony of the Gospels or to compare the different evangelists. There were at least two distinct trials: one before the Jewish authorities and one before the Roman. This was necessary because, as the inhabitants of a Roman Province, the Jews could not carry out the death sentence until it had been confirmed by the Romans. To each trial there were various stages.

Upon His arrest He was led, bound, to the house of Annas, the ex-High Priest, who was probably the real leader in Jewish politics at that time. This appears from the fact that the office of High Priest was filled in succession by five of his sons, by Caiaphas, his son-in-law, and by a grandson. To him as the real leader or "boss" was Jesus led first (St. John xviii. 13). We know of nothing that took place there. He simply, without loosing Him from His bonds, sent Him to Caiaphas, the High Priest (St. John xviii. 24). While messengers are sent to summon the chief Priests and other members of the Council, Caiaphas holds a private or preliminary hearing (St. John xviii. 19-23).

After the questioning of Caiaphas, comes the hearing before the Sanhedrin or Council of Seventy. There are two parts to this, the impatient members putting Him through an examination while it was yet night, although they could not legally have a formal meeting until morning. Then when morning was come they "held a consultation." It was before this body, the highest official organization of the Jewish nation, that Jesus makes the final claim to be their Messiah. There can be no doubt but that they knew what His claims were. The High Priest, at last, after false witnesses had failed to agree on the minor accusations against Him, "stood up" and put Him to the oath and asked if He were "the Christ, the Son of God" (St. Matt. xxvi. 62-64). Jesus answered plainly and in words not to be misunderstood. The High Priest tore his clothes, both the outer and inner garment, as was the custom, when he heard blasphemy; "and they all condemned Him to be worthy of death."

The Roman trial now begins. The Jews deliver Him to Pilate. They try first to have Pilate simply confirm their sentence (St. John xviii. 30). He refuses, and asks Jesus privately about His claims to Kingship. Jesus explains that His "Kingdom is not of this world." Pilate goes out to the Jews and pronounces Him innocent of any fault against the Romans.

Pilate then sends Him to Herod, who happened to be at Jerusalem. The trial before Herod is not formal. Herod had been curious for a long time to see Him, but to the murderer of St. John Baptist, curious only and not asking with a view to justice, Jesus is silent. Herod and the soldiers mock Him and His Royal claims. Herod sends Him, clothed in royal purple, back to Pilate, having found no serious fault in Him (St. Luke xxiii. 9). Pilate three times declares Him innocent and tries in various ways to release Him without making enemies of the Jewish leaders. But finally, "willing to content the people," and perhaps afraid of an investigation of his administration by Cæsar, delivered Him to them to be crucified.

The stages of the trial as given above are: led to Annas, sent to Caiaphas, preliminary hearing before him, examination before him and the council, the final decision after daybreak, first hearing before Pilate, examination of Herod, and final trial before Pilate, ending about 6 A. M. (St. John xix. 14). In all this there was nothing more than pretense of legality, if there was that. The Roman law after pronouncing Him guiltless, yielded to the clamor of the people, stirred up by their leaders.

Every part of the trial is worthy of study and comment in detail; but we must confine ourselves to general truths and lessons. Note then—

1. What this day meant to the Jews.
2. Contrast the attitudes of Jesus and Pilate toward "public opinion."

(1) For us, the day, the story of whose early morning hours has just been rehearsed, is *Good Friday*; but what is it to the Jews? Before this they had refused to accept Jesus as their Messiah, and now in the most solemn and formal way possible, their highest representatives ask Him to make a declaration, and when He tells them plainly that He is the Messiah, the Son of God, they reject Him for once and all. They accuse Him of blasphemy when He so speaks. And unless He was what He claimed to be, it was the most terrible blasphemy. Back of that assertion there was a life which all men now agree was the most perfect of human lives. That Life, with all its beauty, falls to the ground as worse than bad, if what He now claimed was not true. He was either God or not a good man.

But the Jews did not stop with the rejection and crucifixion of their Messiah that day. They were traitors to Jehovah their God as well. When they said, "We have no king but Cæsar," they denied their age-long position as members of the Theocracy, the kingdom ruled by God Himself. That had always been the theoretical government of Israel. When they were given kings to rule over them it was understood that they but represented their true King, Jehovah. And now they apostatized on the same day that they rejected His Son. It was the suicide of the nation.

Nor does that complete the sad story of that day for them. When Pilate washed his hands before them, "of the blood of this just man," they all answered and said: "His Blood be on us and on our children." Judgment came to them in their own generation in a most pronounced form at the Destruction of Jerusalem, and it can hardly be doubted but that this awful curse upon themselves has followed their children these many centuries, that they have wandered, homeless, among the peoples of the earth.

(2) One of the most impressive facts in the trial of Jesus is the attitude of the Saviour throughout. Conscious of His power, knowing that no one had "authority" over Him except as it was "suffered," He yet maintains a dignified and majestic silence, except when those who had a right to know asked Him questions about Himself, in sincerity. Then He answered clearly and plainly. The cruel treatment of the crowd and of the soldiers He bore meekly, and without a word of protest; so that even Pilate " marvelled greatly." The clamor of the multitude was by Him unnoticed and unrebuked. Taunts, jeers, and sarcasm of the most cutting kind did not serve to move Him at all from the straight path before Him. Alone He trod the winepress because He knew that it was His Father's will. The conduct of Pilate is a pitiful contrast, seeing the right, asserted both by the word of Jesus and by the evidence that there was not treason here against the "powers that be," evidently eager and even anxious on his own account to do right and release Him, he yielded instead to the cry of the crowd. He would not go against public opinion, although he knew he was right. His reward is the infamy of having his name daily remembered and rehearsed in the Creed as the one under whom the incarnate Son of God was made to suffer.

### DOMINUS ILLUMINATIO MEA.

Lord, grant me that the starry spark  
Which sent the Magi on their quest of Thee  
May rather lead me *Eastward*, till the dark  
Of life grow brilliant, till the shadows flee  
Before the Day-Star, even the great Sun  
Of Righteousness, who lighteth everyone  
That into this world cometh. May it be!

E. H. M.

### REPENTANCE.

Oft times, had he been visited,  
Though sick, despised, and poor;  
Yet spurned he, when solicited,  
The beggar from his 'door.  
Christ, standing nigh,  
Went by.

His heart made emptier than before,  
At once, grew strangely sad:  
When next the beggar left that door,  
His heart, now full, was glad -  
Christ standing by,  
Came nigh.

H. H. PITTMAN.



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### IS CALIFORNIA CHURCHMANSHIP DECADENT?

To the Editor of The Living Church:

YOUR enterprising columns have of late made copious, if not somewhat lachrymose comment on Church affairs in the Diocese of California. To be sure, within a comparatively short period there has been gracious admission in at least two instances, that corrections of items about the Diocese which THE LIVING CHURCH had accredited have not been without their calming effect. But now it is the Convention of the Diocese that perturbs the calm. February 7th, THE LIVING CHURCH feels that the Convention in its action on the proposed change of the Name of the Church passed "a little beyond the alleged Jesuitic principle," etc. February 28th, THE LIVING CHURCH testifies reluctantly to the share the Diocese has in the "down-grade tendency that has been so conspicuous." There can be no denial that this portrays a nimble transformation between four issues of the paper, from "Jesuitic" to "down-grade" tendencies. But then, Conventions seldom do please everybody. The best regulated Congregation *de Propagando Nomine* must expect to put up with some disappointment.

However, my chief object in writing is to plead just one fact in extenuation of that disappointment. And it is a fact which I do not find noted in the full-manual *Handbook of Information*. As a matter of candid, historical truth, it was the Convention of California which was the first legislative body in this Church to change its name. That was in the first California Convention. It met in 1850, something over half a century ago. The Rev. J. L. Ver Mehr, the first rector of Grace Church, San Francisco, has put on record these words about that Convention in which he took an active part: "We did our best but dropped the name of 'Protestant Episcopal,' and called (the Constitution) 'the Constitution of the Church in California.'" And so the Journal shows it. Of course it was proper that the Pacific Coast should be the Pioneer in this as in the use of the Prayer Book. Even if the name did not stick, and withal made some history, as Mr. Ver Mehr said, "we did our best." The action may have been a little rapid, it apparently did not revolutionize San Francisco Church membership or influence. Our present-day Churchmen here do not seem to be disposed to be quite so rapid. Possibly they do not feel altogether sure that any change of name will work the charm with American Christianity that some of the most ardent advocates contemplate. But for all that, we are not all running down a steep place into the sea, even if we are on the Pacific slope.

Yours faithfully,

WILLIAM F. NICHOLS.

Bishop's Rooms, San Francisco, March 4, 1903.

[Does not the comparison of the fact cited by the respected Bishop of California, with the recent action of his diocesan Convention, answer the question at the head of his letter in directly opposite to the way he suggests?—EDITOR L. C.]

### USE THE SECULAR PRESS.

To the Editor of The Living Church:

IN THE discussion which has been going on for some time regarding the corrections of the legal title of the Church, it has been frequently asserted that the mass of the people would confound us with the Romanists were we to take our proper title, The American Catholic Church. In reference to this fear, I have a suggestion to offer which, if followed, would do much to obviate this.

Let the clergy and laity take pains to see that the secular papers always speak of the Roman Church as such, and not as the Catholic Church, which they almost invariably do. One of the Chicago dailies always referred to the Roman Church as the Catholic Church. I took it upon myself to write to the editor, protesting against this, and since that time I have noticed that when it speaks of the Papal Church it always pre-

fixes the adjective *Roman*. In my protest I explained why I and many thousands objected to the Roman Church being given that which was not its proper title. The secular papers use the title *Catholic* when referring to the Roman Church, because they are unaware that there is any Catholic Church except the Roman, and there are very few cases where the editors would not be willing to make the proper correction, were the matter placed before them in its proper light.

I believe that the Church is missing a great opportunity to educate the masses of the people by refraining from using the columns of the secular press. There are few papers which would not permit Churchmen to write articles on the Church, her doctrines, and her practices, for their columns. Let the clergy try this plan for a time and see if there is not a clearer understanding of the Church and her position in the minds of the masses of the people.

W. M. PURCE.

Rector Grace Church, Osceola, Ill.

### THE ADMISSION OF UNITARIANS TO THE HOLY COMMUNION.

To the Editor of The Living Church:

I ENCLOSE you these two articles, published recently in the *Omaha World-Herald*, for three reasons:

*First.* Because there is a direct attack upon THE LIVING CHURCH contained in Mr. Mackay's article and an indirect attack upon all who agree with THE LIVING CHURCH in condemning lawlessness.

*Second.* Because the letters from Mr. Mackay and Mr. Williams state so admirably the attack of the "liberal" party and the defense of the "conservative" party in the Church.

*Third.* Because I have long felt that it is time to place the lawlessness of the extreme wing of the radical party upon the basis upon which it ought to be placed, viz., one of morals. It would be so placed in any other society, Masonic or otherwise.

Either let us give up our ordination vows, or insist that priests and Bishops who swear before God, that they will give faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same, and who promise that they will be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word—let us require, I say, that these vows be kept in their plain and unequivocal sense, not according to individual caprice but according to the deliberate judgment of the General Convention. Inasmuch as the matter has been appealed to Caesar (viz., the rules and usages of the Episcopal Church), to Caesar let it go.

I ask that the next General Convention may interpret for us the rules and usages of the Episcopal Church in the matter of inviting Unitarians to participate in the Communion of this Church. Let us have a clear, distinct definition from the Church on this subject. The General Convention meets in Boston. There is no better place to settle this much mooted controversy.

Faithfully yours,

IRVING P. JOHNSON.

Gethsemane Parish, Minneapolis, Minn.

The correspondence alluded to above begins with a letter from the Rev. T. J. Mackay to the *Omaha World-Herald*, in the course of which he observes:

"THE LIVING CHURCH is a narrow partisan paper, and, thank God, does not voice the sentiment of our beloved Church. It is the special organ of a certain school of thought in the Church, and its criticisms must be received accordingly."

He then proceeds to defend the action of Dr. Hale, the Unitarian minister who received the Holy Communion at the Brooks memorial service, on the ground that the post-Confirmation rubric "was intended simply to guard against any child or person brought up in the Church partaking of the Holy Communion before complying with the Church's rule in regard to that sacrament. To say that this rubric applies to Christians of other churches is without authority and unreasonable." He then quotes the general invitation, "Ye who do truly," etc., and observes:

"The invitation does not say 'ye who are orthodox, or ye who are Episcopalians,' but ye who are sinners and repentant."

He also says:

"I, myself, at the time of the celebration of the Holy Communion in All Saints' Church, extend a personal, loving invitation to all Christians who may be present, without regard to their denomination or name."

The Rev. John Williams, also through the columns of the *World-Herald*, takes up "the challenge of Mr. Mackay. Mr. Mackay," he says, "affects the 'liberal' spirit. All who do not hold with him



in the Church are 'narrow.' Mr. Mackay's liberality exists only for those who deny the faith, of which he is the sworn guardian."

"We, who hold ourselves bound by our vows to minister the doctrine and discipline of Christ as the Church of which we are ministers has received it, are not disposed to hold Dr. Hale to account for accepting the invitation given him by Bishop Lawrence. He is not the sinner, but the Bishop, who had no right to invite him, who was the sworn minister of the law he violated. We do not quite understand the spirit of Dr. Hale. We do not understand why, as a gentleman, he could consent to put himself in the equivocal position of being a consenting party to what he cannot but know is a violation of both the spirit and of the law of the Christian Church."

"Mr. Mackay resorts to a very shallow piece of special pleading. He justifies his own lawlessness and that of Bishop Lawrence by saying that the law which forbids the receiving of anyone to Communion who is not confirmed, neither willing nor desirous to be confirmed, was intended only for those brought up in the Episcopal Church."

"The Episcopal Church, on that showing, is the most singular corporation, secular or religious, in all the world. For there is no corporation in the world which refuses to give its highest privileges to its own members upon terms on which it freely accords those privileges to the world outside. Mr. Mackay is an ardent Freemason. Would he, if he were the master of a lodge, fling down all Masonic barriers and invite the outside world to the highest privileges of masonry on the world's own terms? I trow not. And if he did, he would quietly find himself, not on the Masonic 'level,' but on the level of the man who violated his Masonic oath."

"If the law which repels those who refuse to accept the Church's faith in Confirmation was enacted before separation of the Presbyterians and other Protestant people from the Anglican Church, as it certainly was, so was the invitation to the Communion written before that separation. If the law does not apply to separated Christian people because it was enacted before there were any such, then the invitation to Communion cannot apply to other Christian people for the self-same reason. The truth is that both were written for the same end and for the same persons, for the Church's own baptized children. The Church does not legislate for the world outside, nor are her privileges for that world."

"Mr. Mackay, like many other men of our time, is liberal with what does not belong to him to give away. That is a very easy kind of liberality. It costs a man's self nothing, and it gives him a name for being generous and 'liberal.' It is better to be honest, however, with that which we hold in trust than to be liberal at the cost of fidelity."

*To the Editor of The Living Church:*

I HAVE read with a good deal of interest "Two Common-Sense Views" in your issue of the 7th inst., about the administration of the Blessed Sacrament to Dr. Hale in Trinity Church, Boston. Some years ago I was called to administer to the aged servant and friend (a colored woman) of a Unitarian lady of national reputation, who was desirous of receiving with her old retainer. The lady was good and honest enough to say:

"I would like to receive the Communion with my old friend, but feel that I should tell you that I am a Unitarian."

I was in no mood to adhere to the formal letter of the Rubric in the presence of the dying woman and her life-long friend and benefactress. At the same time I could but realize that law is more than letter, that it is indeed an exponent of principle and demarks the right from the wrong. Accordingly I said:

"Madame, if you believe all that the service stands for, I will communicate you. Read this Consecration Prayer, and you will see that *the whole service is saturated with the idea of the Atonement.*"

She read and replied: "I will not receive," and the incident was closed with entire satisfaction to all concerned.

Washington, D. C., March 12, 1903.

OWEN M. WALLER.

#### DR. DOWLING'S VIEWS.

*To the Editor of The Living Church:*

DURING a period, extending now over many months, you have from time to time, through the editorial columns of your journal, and those devoted to your correspondents, made sundry attacks upon the author of this letter, and his teachings. Thus far, I have never uttered a word of reply. The editorial, however, in your current issue, renewing that attack in terms, if anything, more vituperative than heretofore, demands at last an answer. The first half of that arraignment deals with the individual, and distasteful as personally such a proceeding would otherwise be to me, it seems necessary for me to pursue the same course in this rejoinder.

You begin by saying:

"The Rev. Dr. Dowling, rector of Christ Church, Los Angeles, was for many years a Baptist minister in Toledo, Ohio. In some manner to us unknown, he was led to seek a change in his ecclesiastical affiliation, and he applied for orders in the Protestant Episcopal Church." . . . "What can have been the reasons which induced the Bishop of Massachusetts to give him Holy Orders, or what the reasons which led him to seek them, we cannot surmise. His printed utterances from the beginning of his ministry have shown him to be in violent opposition to everything pertaining to distinctive Churchmanship."

Dr. Dowling was never a "Baptist minister in Toledo." He was for almost twelve years the pastor of the Euclid Avenue Baptist church in Cleveland, where he was surrounded by so noble and loving a people that had he not been conscientiously compelled to pass out of that communion, and to have surrendered what, from every material standpoint, it would have been to his advantage to have retained, he might have remained their pastor till the day of his death. After that, and before entering the ministry of the Episcopal Church, he spent four years (as long as it takes a young man to go through college) in quiet retirement in the city of Boston, thoroughly reviewing this whole question; and when at last he applied for orders in the Protestant Episcopal Church, he did it because of his profound conviction, which, notwithstanding sundry experiences with his "Catholic" brethren, has been strengthened during the nine years which have intervened since the Bishop of Massachusetts laid his hands upon his head in Confirmation, that this is the roomiest Church in Christendom. Your attempt to read him out of its communion because his type of Churchmanship does not agree with yours, he takes as the veriest bit of impertinence.

You are the editor of a so-called Catholic paper. I am the rector of Christ Protestant Episcopal Church. I have precisely the same right to occupy my pulpit in this great Communion that you have to fill your editorial chair, and I have not the slightest fear of anything which either you or your journal, or your confreres, inside this Diocese or out of it, may do to injure me.

If ever my own people shall grow tired of me; if ever they shall say to me by word or look, or even by their vacant places at our service, "Your work is done; there remains nothing more now that you may do for us and for our children," then I shall only ask for ten minutes in which to prepare my resignation, and to step down and out. But so long as this people love me as they do; so long as they rally about me like one man, as they do, in my every effort to proclaim Christ's Gospel, I shall, if health and strength remain, continue to occupy this chancel to the very end, contending to the utmost of my ability and influence against the introduction of these Italian and mediæval accretions, which you and your followers are endeavoring to thrust upon us. I love its history. I believe in its creeds. I rejoice in its liturgy, and am true to its standards. If this is not the case; if I am the heretic, which you and your "Catholic" friends affirm that I am, there are the properly constituted courts in which the question may be settled. Such a matter is not for you to determine; and I resent the impertinence of your suggestion. At any moment I stand ready for trial, if, when, those properly appointed by our Church for such proceedings may deem it wise to undertake it; but not by you, nor yet by your secret allies in this Diocese.

In your article you say, "That he should be unhappy in the exercise of his ministry was inevitable from the first." This statement is false. No man walks this earth who has been happier than I ever since I entered this ministry. And let me say, furthermore, as an evidence that I have no reason to be otherwise. If I permitted myself to be so badgered by your repeated attacks, as to pass out of this communion because of them, there is scarcely one of the more than five hundred communicants of this parish who would not instantly go with me.

It is true that I was not born in this Church, though my father was, and his father. But what of it, if I was not? One does not need to be swaddled in infancy in a ship's cabin to be able to tell which way the ship is going, especially when he has the aid of such sign-posts as our own Church papers, one of which only a month ago said of the party which you claim presents the only test of loyal Churchmanship: "If we should be asked what are the religious errors which led to the Reformation, we would reply, the same which are now destroying our peace."

And now, in reference to your challenge of the statement that "the Broad Churchman believes in the sacraments but not in sacramentarianism, because that seems to him to be magic."



First, let us define our terms. I use the words sacramentarianism and sacerdotalism interchangeably; because, while there is a distinction between them, it is a distinction almost without a difference. They are virtually one. Like chained shot, they always go together. Sacramentarianism is that view of the sacraments which turns them into miracles. Sacerdotalism is that conception of the priesthood which endows the priest with the power of performing those miracles. It is that which authorizes him, in the sacraments and in the confessional box, to take God's place, without God's attributes.

Would you have an illustration of what sacerdotalism is? I will go directly to the Roman Catholic Church and quote from a Roman Catholic priest; but a priest whose writings on the confessional were translated for English readers by your Doctor Pusey, and publicly commended by your Doctor Gott, the Bishop of Truro. The Abbe Gaume in his work entitled *Catechisme de Perseverance*, Vol. IV., p. 228, says:

"What language of man can speak the dignity of priesthood and the greatness of the priest? Kings of the earth are great who command vast armies and make the world tremble at the sound of their name.

"Ah, well! there is one man greater still. He is a man who every day when he pleases opens the gates of Heaven, and addressing himself to the Son of the Eternal, to the Monarch of the worlds, says to Him—'Descend from Your Throne. Come!' Docile, at the voice of this man, the Word of God, He by whom all things were made, instantly descends from the seat of His glory, and *Incarnates Himself in the hands of this man* more powerful than kings, than the angels, than the august Mary. And this man says to Him—'Thou art my son, this day have I begotten Thee. Thou art my Victim'—and He lets Himself be immolated by this man, placed where he wills, given to whom he chooses: this man is the Priest" !!!

Mr. Editor, that is sacerdotalism, and that is what those of us who want to be kind, mean when we say that sacerdotalism is magic; and what those, whose charity is perhaps not so largely developed, mean when they say that sacerdotalism is sacrilege.

And yet, you know, if you know anything at all about your so-called Catholic party, that there are multitudes of them who claim to believe and who teach in this Protestant Episcopal Church of ours just that thing; and where there are others who assert a difference, their views are so nearly akin to that, that such difference is, like the equator, an imaginary line. If this is not so, what do you "Catholics" mean when in your Manuals for the Instruction of Children you introduce the following:

"When the priest begins the prayer, that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ's Body and Blood; it is Jesus; it is God. Who does this? The priest, acting for Jesus in the power of the Holy Ghost. How does he do it? I cannot tell you. He does not know himself how he does it; but it is done. It is a work of God, and no one knows how God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God's own secret, a knowledge which belongs to Him and to no one else. We go to the altar and kneel down, and the priest comes to us with the Blessed Sacrament. We receive that which looks like bread and which tastes like bread; we receive that which looks like wine, and which tastes like wine; but that which we receive is the Body and Blood of Christ. It is Jesus Himself; it is Almighty God."

Now, my dear sir, do you know what an everyday, level-headed man of the world would say were he to read that? Only one word, but it would mean a great deal—"Fudge!" And, with a shrug of his shoulders and a lifting of his eyebrows, he would turn his back on your sacerdotalism and its defenders, as, according to your own *Church Times*, multitudes are doing in England, and as multitudes more will do in America, if your teachings shall prevail as extensively as, unfortunately they do there.

Do you ask what, then, becomes of baptismal regeneration? I believe in baptismal regeneration, but I believe in it in such a way as not to insult the intelligence of reasonable men. To be "regenerated" means to be born again. This, of course, is only a figure of speech. It cannot be anything else; and as such I accept it. As the child by natural birth was born into an earthly republic or "kingdom," and so became a citizen of the kingdom of this world, as he was born into the family and thus into one set of associations, so in the moment of his baptism, being thereby received into Christ's Church, he is, figuratively speaking, born again into a new and spiritual set of associations; into that divine organization which Christ calls distinctively His "kingdom." It is a change of relations. As by his natural birth he was received to all the helpful influences of his natural family, he is now "born again" into the helpful

influences of this spiritual family which our Lord calls His Church. Thus Baptism, according to the Catechism, does become a channel of grace; that is, a channel of help; for that is what the word means. It is always helpful to be led into the midst of holy associations. There is no suggestion of magic about such an interpretation. It does not do violence to any man's intelligence. But it does teach us of what a magnificent privilege we who are Christian parents may be possessed in being permitted to bring our little ones in their infancy and to have them "born" into such associations which shall help them become true men.

As to the typographical error which caused me to appear, in quoting the Catechism, to speak of "a child of God" instead of "the child of God," I am sorry that such an error occurred; but I can only say what you, as an editor, ought already to have known, and as a Christian editor ought to have remembered, that printers' mistakes will sometimes happen, even to the extent of changing "a" for "the."

I do not care for the names which you have called me in your paper, and I am fully aware that this reply will probably be the occasion for a fresh fusilade of ammunition of the same kind, but that does not affect me in the slightest degree. Such things are easily said, but they are like Queen Anne's muskets, most deadly in their rebound; and these are precisely the epithets which you and yours have often flung at far better men than I, when they had the temerity conscientiously to differ from you. And let me finally whisper something in your ear; but only in strictest confidence, and not by you to be repeated to anybody else: You and your allies in this Diocese, by the course which you and they are willing to pursue, are making more Broad Churchmen in a month than I, unaided by you and them, could make in a year.

I remain, my dear sir, truly yours,

GEO. THOS. DOWLING.

Rector of Christ Protestant Episcopal Church.

Los Angeles, Cal., March 7, 1903.

[We gather from the foregoing that we were mistaken in saying that our correspondent had been "a Baptist minister in Toledo." Our authority was Lloyd's *Clerical Directory* for 1898, which evidently was in error. We gladly note the correction. The remainder of our editorial consideration appears to have been accurate; and our friend is quite mistaken in supposing that his letter will open a "fresh fusilade." So far as we are concerned the consideration was at an end when our recent editorial was published, and we see no reason for re-opening it.—EDITOR L. C.]

#### PRINTERS' PENSION INSTITUTION

To the Editor of The Living Church:

I HOPE to have the honor of presiding at the seventy-sixth Anniversary Festival of the Printers' Pension, Almshouse, and Orphan Asylum Corporation, which will be held at the Hotel Metropole, London, on Wednesday, June 10th.

An important feature of this Institution, which was founded in 1827 and was granted a Royal charter in 1865, is that those who desire to become recipients of its benefits must themselves have been contributors to a nominal extent to the pension funds.

It may probably be known to your readers that Benjamin Franklin worked as a compositor and pressman in England in the years 1725-26. The actual Hand Press at which he worked was carefully preserved in England until 1841, despite many offers by United States citizens to purchase it. In that year the press was handed over to an American visitor in England, with a free hand to present it to the American Nation, as he might think best. At the same time the donors expressed a hope, which was cordially reciprocated, that some form of subscription might be organized in the States for the foundation of a special Benjamin Franklin Pension to be devoted to the less fortunate members of the printing trade in England, to which any citizen of the United States of America would naturally have first nomination.

The recipient of the press exhibited it in Liverpool before it was shipped, and about £300 out of £750, required to found a pension of ten shillings a week, was subscribed in England to the Franklin Pension. The press was handed over to the United States Patent Office in 1842, and in 1883 was transferred to the National Museum in Washington. There, however, the matter seems to have dropped.

So, as President of the Anniversary Festival for this year, I venture to take the opportunity of a short visit to the States to bring these facts before your readers, in the hopes that I may receive some contributions, however small, which will be duly acknowledged at the dinner, to augment the Franklin



Pension, and make it more worthy of the great name which it bears.

Subscriptions may be sent to me, care of Thomas Nelson & Sons, 37 East 18th St., New York.

I am yours faithfully,

W. HUGH SPOTTISWOODE,  
*King's Printer.*

### THE NAME OF THE CHURCH.

*To the Editor of The Living Church:*

IT GAVE me much pleasure to read your comments on the letter of Mr. Davidson in THE LIVING CHURCH of February 28th. I had sent a letter on the same subject to one of our Church papers. As it has not yet appeared, while others that show they were written later have been printed, I presume it was not considered worth publication. I herewith send you a copy of it, hoping that the thought it embodies may prove useful to your many readers.

The letter was as follows:

In all of the numerous letters which have appeared in your paper taking a stand against the resumption of the true name of the Church, that is, the name given in the Creed, there have been offered but two, so-called, reasons; one, and that which is most frequently offered, is that the Church is not yet worthy of the name "Catholic"; that we are not "large enough, spiritually, intellectually, or numerically." Every phase of human development and deficiency, almost, has been presented as a reason why the Church should not be named the best name possible.

This is a most astounding position for any one to take. We did not make the Church. It is the "Body of Christ," and so, most perfect in every way. He, God, gave it to us, an ideal of perfection for us; and if we do not live up to it, and meet all of its requirements, all of its "beauty of holiness," is that any reason why the ideal and the name setting it forth should be dragged down to our low level? Out upon such foolishness—yes, worse than foolishness! God gave us this Church that we may become His children, to become perfect even as He is perfect. Shall we then say that the Church and its Maker are not to be called by the name of all that is most perfect, because, forsooth, we are not perfect? Isn't this a case of moral, or logical, strabismus?

We have been ever and always told to aim high in all of our endeavors, so that we may strike high; but with this class of objectors it seems that we must aim low to strike high. We are told that when we become perfect, then, and only then, can we with propriety express our ideal.

The whole aspect as they present it is stultifying. We do not make the ideal of the Church; Christ made it for us, and left it for us to strive for more and more; it must ever be beyond us.

But if we are simply a man-made society for religious or moral exercise, then the case is different, for we are making it; it is not a glorious heritage that we must claim; and how can we claim it if we cannot name it?

The second so-called reason is, that people will be frightened away from us if we call ourselves "Catholic"; that they will not see the difference between Roman Catholic and American Catholic. Perhaps so: but many people are at present frightened away from the Church and all religious associations for this cause and that, from all idea of religion in itself, because they think it would make life in some way or another undesirable; but we cannot change religion, or morality either, just to suit them, for if we did change it, it would not be religion or morality. So it is with the Church. God has given to us, One, Holy, Catholic and Apostolic Church, the glory of the earthly life of man. Let us call it aright—what it means to us, not what we mean to it. (Rev.) CHESTER WOOD.

24 East High St., Detroit, Mich., March 14, 1903.

*To the Editor of The Living Church:*

THE subject of changing the name of the Church is being pretty well ventilated, but there is one point at least to which I have not as yet seen any reference; *i.e.*, how far the Book of Common Prayer shall be revised to correspond with a change of name. A number of persons have referred to a change in the title-page, as though that disposed of the question. Indeed the title-page could be altered very easily. But it seems to have escaped general notice that we find the name "Protestant Episcopal" in several other places in the Prayer Book. These are the Ratification, the Preface, the first page of

the Ordinal, and the title-page of the Articles of Religion. Now in substituting another name in these places, we find it not as simple a matter as the change of the title-page, because, in three of these places at least, reference is then made to certain Acts of the Church assembled in Convention at certain times in her early history. In the title of the Ordinal it is stated that it is "according to the order of the Protestant Episcopal Church in the United States of America, as established by the Bishops, the Clergy, and Laity of said Church, in General Convention, in the month of September, A. D. 1792."

Now if the name be changed to "The American Catholic Church," etc., will it be true that this "form and manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons" is according to the Order of *said* Church at some previous date? Or take the title page of the Articles of Religion: Shall it be declared that they are established by the Bishops, the Clergy, and the Laity of the "American Catholic Church in the U. S. A." in Convention in the year of our Lord 1801? Shall there be a foot-note stating that this is the same Church under a different name? Here are questions concerning another revision of the Book of Common Prayer which must be considered if the name of the Church is to be changed, involving more than the change of the title-page. Is the Church prepared for another revision in so short a time?

Bound Brook, N. J.,

March 14th, 1903.

A. S. PHELPS.

[In reply we would say that there are seven instances in which the title, "Protestant Episcopal Church," appears in the Prayer Book, and the petition of the Milwaukee Memorial was that each of these be corrected. The exact phraseology of each amendment has not been suggested, since that can quickly be arranged by a committee, when the name to be used is determined upon. The historical statements will of course require some revision. This, however, would not re-open a general revision of the Prayer Book, for the whole number of amendments necessary would be presented together, and would be voted upon successively, and there the matter would end. We quite agree with our correspondent that the subject should not be so discussed as to assume that the Title Page only is involved.—EDITOR L. C.]

### THE SACRAMENTO CHARGES.

*To the Editor of The Living Church:*

WITH your kind permission I wish most emphatically to state, that the distorted and misleading summary of the charges published in your columns, March 7th, in the case of the Missionary Bishop of Sacramento, was not furnished by any of the complainants. That there should have been any publication of the said charges pending hearing is very much to be deplored. But if such matter must appear, it should have been in its entirety.

Vallejo, California, March 11th, 1903.

[We add an editorial footnote to say that neither did the matter printed emanate from the defendant, but from a purely disinterested source. Any ambiguity in the condensed statement published will of course not affect the due consideration of the full specifications by those canonically charged with the duty, and the matter will not be discussed in these columns.—EDITOR L. C.]

### THE CHURCH IN THE MONEY-MARKET.

*To the Editor of The Living Church:*

I HAVE recently been engaged in negotiating a loan of \$5,000 upon church property easily worth \$30,000. I have approached several of the best money-lending firms and corporations in Chicago, to be told that they will not lend money to churches, except the Roman Catholic. Everyone knows the advantage the Roman Church has in its "corporation sole." But the objection raised against the "Protestant churches" (1) is based upon the assumption that there is likely to be difficulty in collecting: "We can't afford to incur the ill-will of the congregations."

The firm through which the loan referred to was finally secured has at present two contested loans to "Protestant churches," and in foreclosing one mortgage, the owner of the mortgage and the firm through which the loan was made, have been berated with a considerable degree of publicity. There seems to be no shadow of doubt that the difficulty has arisen out of the shameful neglect of the officers, past or present, of the congregation in question—not one of our communion—but a maudlin sentiment seems to assume that because a "church" owes the money and will not pay, foreclosure is a harsh, un-Christian, sacrilegious procedure!

These are the kind of people that caused the president of one of our largest trust companies—who knows that the corporation applying for the loan first mentioned has always met



its engagements promptly—to say: “I wouldn’t have the face to go before our Directors and tell them that I had loaned money to a Protestant church.” These whiners who get the money on the ground that a Christian pays his debts, and refuse to pay on the ground that a Christian is a poor creature deserving the mercy and charity of the man he is trying to beat, deserve the contempt of any and every honest man.

But it is a shame that Church corporations cannot go unhampered into the money market and secure financial accommodations on the basis of collateral and their own commercial record. The discrimination is the more humiliating because the money-lenders prefer to take the initial fault-finding arising from their refusal rather than risk the secondary possibilities.

As a priest of the Church, I ask the reader of these words to do everything in his power to establish the commercial honesty and dignity of the parish or mission with which he is associated. Don’t try to offer unto God the things that are God’s, unless with equal sincerity you are determined to render unto Cæsar the things that are Cæsar’s. The credit of the Church is the credit of the Kingdom of Jesus Christ; and when a man or a congregation assumes the responsibility of representing Him, it is a sacrilege to represent Him as lacking either ordinary wisdom or honesty.

Think of it—“Church loans are undesirable!”

Chicago, March 14th, 1903. Wm. C. DEWITT.

#### THE VACANT DEANERY OF THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of *The Living Church*:

THE election of a Dean for the General Seminary is a matter of such vital importance for the whole Church, both at home and abroad, that every priest and every layman as well should be interested; more than that, should do something to help.

There is one thing all can do. Few are so situated as to be able to influence the electors or even to have a competent judgment as to the candidates; but does not that throw us back all the more on the higher and holier influence of prayer?

I venture to suggest to all who have not already thought of it, that clergy and laity alike pray daily, in public and in private, that God would “guide and govern the minds” of the electors “that they make choice of” the fittest possible man for that office, needing so much of learning, experience, and technical training as well as of spiritual power.

Church Missions House, Very truly yours,  
New York, March 13, 1903. L. B. RIDGELY.

#### AS TO MUTILATION OF OFFICES.

To the Editor of *The Living Church*:

I WISH to be allowed to say very respectfully to the Bishop Coadjutor of Central New York that I do not see how any consistent Catholic in this American Catholic Church can mutilate Prayer Book Offices in the way of which he speaks or otherwise. Those “who maintain the Catholic practices attacked at the Church Congress” cannot as a body be held responsible for the inconsistencies of individuals. I doubt whether even every member of the House of Bishops would care to be held responsible for every act (and omission) of every other Bishop. Most emphatically, every Priest is bound to conform faithfully to every word and rubric of the Prayer Book. Even a Bishop cannot so much as change one word, even to the extent of changing Roman type to Italic, as, for instance, to direct that the “Amen” in the form of Confirmation, “Defend, O Lord . . .,” should be made a response.

As regards giving opportunity to the people to receive, I am well aware that the charge is often made by persons of certain ways of thinking that by some priests on some occasions no opportunity is given. But I believe that this charge is always or almost always unjust. I confess that Bishop Olmsted’s “practically” in “give practically no opportunity” conveys no meaning to me. A priest either gives opportunity or he does not. If he turns to the people and waits for any one who is seen to be coming to receive, he obeys the rubric. But he is not bound to wait longer than is necessary for this purpose. I assent most heartily to the words, “If the Office itself is ‘truly Catholic,’ surely these omissions cannot be.”

Philadelphia, March 14, 1903. LEIGHTON HOSKINS.

HE HATH a good judgment that relieth not wholly on his own.

#### PROGRESS OF CHRISTIANITY.

WHILE very much is being said in these days in favor of liberal theology, which, in the estimation of its adherents, means a liberation of the souls of religious people from the bondage of old-time creeds, it is quite appropriate to remind such ones of the very significant fact that the real progress of Christianity during its whole history has been owing to a tenacious allegiance to the most conservative Bible doctrines. All of the great evangelical forward movements in past generations have been led and championed by the stalwart defenders of Christianity, in its purity and rigid exactions. In those movements the great central and vital doctrines of the cross have been kept to the forefront. It is a noteworthy fact that the very truths which liberal theologians and their followers are scornfully rejecting, have been mighty factors in promoting the world-wide progress of Christianity. The Apostles set the pace when they went everywhere preaching Christ crucified, bidding all men to repent of sin and accept Him as their only Saviour, and as the Lord of their life. The vast results which issued from such fidelity to the doctrines of the cross could not have been secured by the presentation to the people of that liberalism which many to-day are substituting for the great conservative principles and truths of the Christianity of Calvary. Moreover, Christianity would not be what it now is in our land had it not been for the wide diffusion of the cardinal truths of the Gospel of the Cross, steadily proclaimed by men who were willing to be branded as fossil conservatives. No theories of evolution enticed the loyal ones from the beaten path which leads directly to Calvary’s Cross and its Victim.

Note the fact, also, that whenever there has been any serious and widespread declension in the practical aspects of Christianity, it has been owing, for the most part, to the acceptance of a false liberalism in the place of evangelical conservatism.

And hence the lesson of the hour is, the friends of pure Christianity should strenuously maintain an unswerving loyalty to the great fundamentals of the Cross of Calvary.

C. H. WETTERBE.

THE CHRISTIAN FAITH is the only religion worthy of your God-like natures. It reveals the only Deity worthy of your worship and service. It is the only faith which gives men liberty to think without condemning them for conscientious opinion; which entrusts them with boundless power and wealth, and keeps them pure, true, noble, holy. It has won the hearts of the grandest men the world ever possessed; it has constrained them to the most heroic deeds, inspired them with the most splendid conceptions of human progress and exultation. Christianity alone has done these unmatched things; therefore it is the only manly religion. To-day it is the mightiest, nay, the only efficient, factor in the purification of society, for it alone redeems individual souls from the power of sin, and directs human aspiration and effort toward God and goodness. It is the faith, the one true faith of God; the faith, therefore, to which the nature of man is prefigured; man—God’s own dear son—the heir of all His wealth, the object of all His love. What true man among you, then, will deny the God that is within him, refuse the only religion which discloses his divine origin and gives man His Divine birth-right, and degrade his nature by choosing the false gods and the impure service of this world? This faith captured Paul, one of the truest men—measure him as you may—that ever lived; made him its champion, its slave, its martyr. The world has known no nobler type of manhood than that great servant of the Lord Jesus Christ. The faith which satisfied his grand intellect may well satisfy yours; the Lord who received his loyalty and service may well receive yours. He avowed himself a willing, joyful captive to the Infinite Love. Once more I beseech you, the men to whom I minister, to surrender yourselves in joyful willingness to the same Divine Captor.—James McDougal.

“THERE are signs,” says the *Presbyterian Banner* of Pittsburgh, Pa., “that our churches are tiring of this multiplication of miscellaneous special days and are turning towards the original Christian year. The observance of Christmas and Easter concedes the principles of this year, and logically prepares the way for the acceptance of its general calendar. Whatever good reasons there may once have been for rejecting it, these reasons have passed away, and the fear of popery is no longer before our eyes. The fact that it always has been and now is observed by the greater part of the Christian world is an immense motive in its favor. That so many other Christians accept it is surely no reason why we should reject it; rather this is the reason why we should share in its common blessing. It would be a great step towards Christian unity for all Christians to travel through the Christian year together. The common Sabbath is a powerful bond of unity, and means of action to the Christian world, and a common church calendar would contribute to the same end.”



# Literary

## Religious.

*The Fatherhood of God in Christian Truth and Life.* By J Scott Lidgett, M.A., Warden of the Bermondsey Settlement. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. 1902. Price, \$3.00 net.

There is much that is valuable in this book. It is doubtless true that theologians in the very early days of Christianity lost sight directly of the Fatherhood of God and dwelt more especially upon His sovereignty, until gradually, especially after St. Augustine, and as a consequence of his great influence, this conception prevailed in theological thought altogether and the fundamental one of the Fatherhood was lost sight of, in a measure. We qualify our statement because, notwithstanding the author's endeavor to make out a case wholly for his own thesis, he is compelled to acknowledge that under the conception of the Divine Sovereignty there was also in the minds of the great patristic and scholastic theologians that of the Divine Fatherhood. But he makes the claim that this latter conception was not insisted upon until the Reformation divines laid stress upon it. Even so, Calvin surpassed St. Augustine in his emphasis upon the Divine Sovereignty, and Luther did not make much use of the doctrine while he recognized its validity. It is not till we reach Methodism and its doctrine of the "direct witness" of the Spirit that we see the roots of the doctrine which Mr. Lidgett is commending. A step further to the reaction against Calvinism in the nineteenth century, to Frederick D. Maurice and Dr. McLeod Campbell, and we reach the prophets which our author bids us listen to, and whose parable he takes up.

Now as to the validity and content of the Doctrine of the Fatherhood of God we ourselves have no doubts. In its widest and deepest sense it must be true. But it ought to have its influence upon every subordinate aspect of Christian doctrine and practice, so that all these may be coördinated under this one comprehensive category. We do not find this in Mr. Lidgett's exposition. The sacramental system is as much a part of Christian doctrine and practice as any other, but our author gives us a scheme of religion, which he assures us is something that has been hidden ever since the days of the earliest fathers, in which there appears to be absolutely no need nor consciousness of a sacramental system; and he adopts a rather contemptuous tone towards the sacraments, when speaking of the religion of the Middle Ages. In this we were willing for the nonce to pardon him, but when we got through his book we came to the conclusion that he was inventing a new form of Christianity, deeply sentimental and pious, orthodox in terms if not pressed too far, plausible in its explanations of some old theological difficulties, but lacking just that one thing that Catholic Christianity does not lack—the union with and incorporation into Jesus Christ through sacramental regeneration and Eucharistic feeding and all other sacramental gifts of grace, whereby Christ dwelleth in us and we in Him, and thus through Christ alone we have access to the Father. The great danger of this book consists in its plausible piety. There are many delightful passages in it, and we have seldom read a book which became at times so attractive. But serious reflection upon it raised a host of doubts as to the theological position of its author, until we found ourselves trying the work by the application of a salient rule, with the result we have endeavored to outline. The book seems to be constructed on Plymouth Brethren lines, so far as we can discover.

F. W. T.

*The Laws of Ecclesiastical Polity—The Fifth Book.* By Richard Hooker. A new edition with Prolegomena and Appendices. By Ronald Bayne, M.A., University College, Oxford; Vicar of Holy Trinity, Greenwich. London: Macmillan & Co., Ltd. New York: The Macmillan Company. 1902.

This sumptuous edition of the Fifth Book of Hooker's *Ecclesiastical Polity* is one of the series of publications known as "The English Theological Library." There is considerable valuable matter to be found in Mr. Bayne's prolegomena, addenda, and notes, all of which afford important assistance to the understanding of the circumstances under which the *Ecclesiastical Polity* came to be written, and the nature of the controversies which fairly tore the Church of England in twain for a time, and whose effects would have been more disastrous than they were had it not been for such a defence of the Church's principles as Hooker was raised up to write.

The text of this new edition is that of the *editio princeps* of 1597, with the spelling modernized. In the notes the Greek and Latin quotations have been translated, and the Scripture references have been cited in full. A notable addition to the apparatus is *The Christian Letter*, which has been printed in full, inserting with it all the comments which Hooker made upon his own copy of the *Letter*. These are not all the merits of this edition—only the principal ones; and when we add to these a clear and beautiful typog-

raphy, even as regards the smallest print, that used for the notes, we have an edition of this notable fragment of the immortal work of the "Judicious Hooker" which makes the study of it a delight. Would that the entire Ecclesiastical Polity could be edited in like manner!

*An Eucharistic Eirenicon.* By the Rev. W. R. Carson. With an Introduction by the Rt. Hon. the Viscount Halifax. London: Longmans, Green & Co. 1902.

This is a pamphlet, and contains but 61 pages. It constitutes, however, a notable contribution to theology as well as a powerful demonstration of the fact that the Roman and Anglican Churches do not differ in their Eucharistic doctrine so seriously as is usually thought.

The writer is a Roman priest. As Lord Halifax says, this pamphlet is "an attempt to reconcile the statements of the Councils of the Lateran and of Trent with those of the later formularies of the Church of England, and to show in the interests of the reunion of Christendom, that the term "Transubstantiation" is affirmed by the Lateran Council and by the Council of Trent in one sense, and denied by the later formularies of the Church of England in another.

The attempt is, in the reviewer's judgment, eminently successful. As Lord Halifax says, it has been done before, but it needs to be done very often before the mistaken impression can be corrected that the official doctrine of Rome is the Transubstantiation described in our Articles as overthrowing the nature of the Sacrament.

The real design of the Tridentine definition of Transubstantiation was to show that the mysterious conversion—a patristic phrase—by reason of which the consecrated bread and wine are called by our Lord His Body and Blood does not take place in the physical sphere, so as to change the physical or material species, but in a sphere super-sensible and spiritual.

It is true that, in distinguishing between the sensible and the super-sensible, the Tridentine fathers employed a philosophical terminology; but we miss the real meaning of their dogmatic definition when we read into it the philosophy from which the terms *substance* and *accidents* were derived. In saying that the conversion which occurs in the Eucharistic mystery affects the substance rather than the accidents, the Roman Council sought to shut out the error that the physical species of bread and wine suffer change or lose their reality. Whether the Council adopted the best terminology or not is another question; but their meaning in using it was the precise opposite of a carnal or materialistic one; and it was natural that they should employ the terms by which theologians were then accustomed to distinguish between the sensible and the super-sensible.

Meantime, however, the word *substance* had come to denote the sensible and physical in certain philosophical quarters and in popular use. This was notably the case in England. To speak, therefore, of a conversion of substance seemed to many to mean that a physical change occurs in the Eucharistic species. Abundant evidence exists that just such a carnal view was current in England one which involved a denial of the objective reality of the species after their consecration. The condemnation of Transubstantiation in our Articles clearly had reference to this popular and materialistic opinion, for no other existing theory could be described truly—as it was described in our Articles—as "overthrowing the nature of the Sacrament."

It is to be regretted that our Anglican forefathers failed to take into account the more spiritual use of the term Transubstantiation. The result of their failure has been to put a ban on the term altogether; although it is easy to show that the error which was meant to be shut out by such sweeping language is not the official doctrine of Transubstantiation imposed by the Roman Church. Thus it happens that Anglican priests cannot use the term Transubstantiation in their pulpits, however sound may be their meaning, without seeming to commit themselves to a materialistic view and to repudiate their own formularies.

Thus we have created a formidable barrier to reunion between us and the rest of the Catholic Church. The term we have repudiated is elsewhere a watchword of orthodoxy. In rejecting it we cannot but seem to repudiate the Catholic dogma for which it elsewhere stands—that the consecrated Sacrament is truly the Body and Blood of Christ.

Romanist though he is, Father Carson is able to see the real bearing of our action. He sees that this Church has not repudiated the Catholic doctrine that the consecrated bread and wine become the Body and Blood of Christ. She has simply condemned in one sense a term which the rest of the Catholic Church imposes upon the faithful in another. But we cannot hope to swing the rest of the Church of God into line with our provincial action. Explanations from us are called for, but it would be better still if this Church could so modify her language as to make it possible for her priests to use the term employed by the rest of the Church, without seeming to commit themselves to a view which is not only materialistic but also contrary to the official mind both of Rome and the East.

We have taken the space to say all this because we believe that it needs to be said, and said frequently.

Father Carson's statements are remarkably clear and are sup-



ported by many valuable references and citations. We wish all our clergy would read the pamphlet. It would remove much misapprehension.

It may be well to add that some of our own writers have done good work in showing the points of agreement on the Holy Eucharist between us and the Roman Church. The Rev. Wm. McGarvey's valuable pamphlet on *The Holy Eucharist* is an instance of what we refer to.

FRANCIS J. HALL.

*Aids to a Holy Life.* Preface by the Bishop of Rochester. London: Rivington. Price, 1s. 6d.

This is a re-publication of a book which was popular over sixty years ago, at the time of the revival of religion at Oxford. The author, the Rev. Thomas H. B. Bund, died soon after the issue of the book. This edition is undertaken by two anonymous priests of the Church of England. It is a useful book for self-examination, sober, grave, and strictly Anglican in spirit.

### Miscellaneous.

*China and the Chinese.* By Herbert Giles, LL.D. New York: The Macmillan Company.

This book consists of six lectures delivered during March, 1902, at Columbia University, to inaugurate the foundation by General Horace W. Carpenter of the Dean Lung Chair of Chinese. The author is the Professor of Chinese in the University of Cambridge, and was for many years a member of the British Consular Service in China, where he devoted much time to the study of the Chinese language and literature. He is the author besides of several important works on China, including his Chinese Dictionary, Chinese Literature, Dictionary of Biography, and others which are of great value to the student of Chinese. It was therefore possible for him to give in these inaugural lectures a really weighty contribution to the study of this interesting subject. He has chosen, however, to treat it in a light and fragmentary way, as he indicates himself in his preface, where he says: "The lectures, slight in themselves, were never meant for advanced students, but rather to draw attention to, and possibly arouse interest in, a subject which will occupy a larger space in the future than in the present or in the past." When they fish for cod, they begin by strewing chopped bait on the surface to attract the fish, and the method which Professor Giles has employed seems very like this in its intention. Before you can expect people to study a subject, you must by some means awaken an interest in it, and by scattering these scraps of "things Chinese" he evidently meant to attract hearers who would afterwards more readily give ear to a serious presentation of the same theme. Viewed in the light of his purpose, the author may be said to have been fairly successful. For instance, in the second lecture, he wished to impress his hearers with the fact that the Chinese are a literary people, and he accomplishes this very cleverly by an enumeration of the contents of the Chinese section of the Cambridge Library. The long list of works and the formidable number of their volumes certainly produce upon the reader an impression of the immense amount of Chinese literature and the labor and skill with which the Chinese have compiled their monumental encyclopedias and dictionaries, while at the same time he lets us see that in the more original work of History, Poetry, and Fiction, the Chinese have achieved a place in the world's literature.

The lecture on "Democratic China," with the striking stories that illustrate it, will give the reader a new idea of the power of the people in an empire that is ordinarily supposed to be the type of autocratic government. Those who, while not knowing Chinese literature as thoroughly as Professor Giles, probably know the Chinese people better, would wish to qualify some of his statements and correct others, where he speaks of the lightness of the taxation, the origin of the queue, education of the people, and infanticide.

The enthusiasm of the professional sinologue comes out in the chapter on "China and Ancient Greece." Here he has collected numerous external resemblances between the two civilizations, which yet were and are radically unlike; and one can only express astonishment when he maintains that the study of Chinese is of equal value in the training of the human mind with the study of Greek. Some of the resemblances which he brings forward in this chapter are fanciful in the extreme.

The printing of this work is done in the admirable manner in which The Macmillan Company issue all their works, with the exception of the Chinese characters which illustrate the chapter on Language. Surely there was Chinese type to be had in New York, or at least the publishers might have gotten a Chinese scribe to write the characters and then have produced an impression on a level with the English type. As it is the characters were evidently written or scratched with a steel pen by the author himself, and they look incongruous on the neatly printed page.

Taken as a whole, and with the exceptions noted, the book is distinctly interesting and contains much valuable information in a handy and popular form.

F. R. GRAVES.

THERE is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

## Papers For Lay Workers.

By MARY J. SHEPPERSON.

### DRIFTED.

WHY do people drift from Church? Changes in residence account for some absentees; procrastination for more. "I date my leaving the Church from the staying home three Sundays in succession," said one. "I have always meant to settle on a church, but have been three years now deciding upon which one I prefer." The advice of a wise clergyman, to "begin *anywhere*, and then change if desirable," seems timely in such a case.

Again, a family moves far from any church. The children attend the nearest denomination, and it is no small wonder that the Church loses them when adults. First impressions and affections are strongest.

Some, I find, are "members" of the Church, also of a denomination. "One cannot have too much religion," they explain. One woman belonged to one church because she had been a member there for thirty years. She attended another church, however, as her son was a chorister there. Our Church was also to be "joined," because of our gymnasium class!

Perhaps the most amusing case met, was that of a Church-woman; whose child attended a Baptist Sunday School, to be under his god-mother's teaching! Query: How could a Baptist stand for infant Baptism? Also, How could a Church clergyman admit her as god-mother? That all parties concerned were blacks, may account for much.

"Indeed, you have called just at the right time," said one woman. "The Lutheran minister objects to my attending the services of the Church, any longer. He has Confirmation and the Church Year himself, he says."

"The Lutheran minister!" I replied, nonplussed for a moment. "Why! Are you not in our parish?"

"Oh, yes, indeed; and I shall stay with you still, of course. I shall only join his church by way of convenience."

"Our church really is too far to be practicable for you to attend it," I replied, "but St. T——'s is near."

"Oh, yes, that is the church that the Lutheran minister objects to my attending. Of course, I should never join any other Episcopal church, but yours. A Lutheran church, though, seems different. St. T——'s keeps sending me notices, and the minister has called several times, too, also some of the ladies. But no, I pay no attention to them whatever, but send the children to the Lutheran Sunday School. St. T——'s is just three blocks from me."

"You should have presented your letter to St. T——'s."

"Well, I certainly never thought of presenting it anywhere."

Such an act, she evidently regarded as disloyalty to her former church. My explanations were, I think, satisfactory, for she concluded our talk with the statement:

"I had a feeling that perhaps Mr. H—— (the rector of her church) would not like my joining the Lutheran Church. I shall go to St. T——'s, and send the children to their Sunday School."

"I think you would better not mention my sending the children to the Presbyterian Sunday School," said one mother.

"The rector will ask me where they go, now that you live so far from the church," I replied.

"Well, you know, I like to please him. As St. G——'s is so near me, he said I should send them there." With sudden inspiration: "If you are not questioned, say nothing. If you are, say it seemed best to send them to the Presbyterian Sunday School."

"But why best to send them there?"

"Well, I don't know as I can give any special reason, but it is no further than the Episcopal church. Reasons are often hard to give."

So I thought.

It is not uncommon to find families who have at different times, according to the church most convenient to their locality, been good "members" of nearly each and every denomination in succession; or sometimes, as has been already stated, in combination.

Where does the remedy lie? Is it not a pleading for definite teaching in our schools regarding the Church and her apostolic position?



## Sister Madeleine's Godchild.

By Ellen Fleming Charles.

### CHAPTER II.

ON ARRIVING at Bridgetown, Barbadoes," continued Sister Madeleine, "we drove to one of the best hotels, and the rest of the day was spent in looking for quiet lodgings, not desiring the proximity of the military garrison, which lies at the south end of the town, nor the gaiety of the city. We at length succeeded in finding a charming abode, situated back near the hills in the suburbs, and were soon wandering about, curious to investigate our neighborhood. The balmy air and distant view of fair plateaus and sunlit sea, the nearer approach to beautiful grounds, luxurious foliage, and tropical plants shading the large, roomy homes, and the never-failing veranda of the Southern planter, were to us a delightful change. During one of my solitary walks, for Sister Agnes was not always able to accompany me, I discovered an extensive park, which must have been beautiful, though now everything about the place bore the impress of neglect. The house was stucco, built after the Italian style. The main building was three stories high, the middle of the front extending into a low square tower, surmounted by heavy gilded cornices; on either side of this tower, projections, corresponding with it in gable and cornice. An immense pillared portico extended across the lower story; the massive door was elaborately carved; the windows wide and low. In the rear was a large two-story gabled extension, with verandas on either side. This, with luxuriant vines creeping over the portico and veranda, made an imposing edifice.

"One morning, instead of taking my usual stroll, I found it necessary to enter the town for the purpose of having a prescription prepared for Sister Agnes, and on turning the corner of one of the crowded thoroughfares, what was my horror to see a pair of horses at full speed, in the act of trampling down a little fellow about five years old who, while endeavoring to cross the street, had slipped in front of them. There was a shriek from the bystanders, when, like a flash, the horses' headlong course was arrested by a tall, athletic figure, that held them in a vice-like grasp and had extricated the boy before the spectators could realize it. He brought the child to the sidewalk, limp and senseless. I pushed through the respectful crowd, hoping my knowledge acquired in the wards of our hospital, might be of use. In the meantime a kind-hearted woman had opened her door for us to enter, and in a short time the child was restored to consciousness.

"On being questioned, the boy told us he had been running away from his nurse, that his name was Jamie McGray, and that he lived on B Street. I had now an opportunity to observe more closely the boy's preserver. He appeared to be about thirty or thirty-five years of age, was dressed in a sort of light gray tweed, fine in texture, and, I should judge, of English make. His features were fine and expressive, his dark hair clustered above a handsome brow, his large brown eyes wore a dreamy softness, and his black moustache showed a finely moulded chin. But he also carried the air of a traveled and reckless man. He was regarding the child while it spoke, but now he turned to me, saying he would send at once for his people, and, graciously wishing us 'good-day,' replaced his soft sombrero and departed.

"The parents of the boy arrived, bringing their own conveyance. The father, who was a doctor, pronounced him not seriously injured, and he could be taken to his home in safety. The gratitude of the father and mother towards the unknown rescuer and to myself, was intense; and it was during one of the many pleasant drives with Mrs. McGray that we chanced to pass the mansion alluded to. She could not remember the name of the owner, but had heard something of his history. His father had died when he was but a lad, leaving him a large property, and when about twenty-five he had met with a severe disappointment, which had so depressed him that it caused a rupture with his mother, who had gone to live in England, and he, accompanied by his valet, had been for several years a wanderer in foreign lands. This bit of information gave a spice of romance to the old place, and on one occasion, observing the wide iron gates across the drive at the entrance, opened, I

asked a tidy, bright-turbaned mulatto woman, who was lounging at one of the smaller entrances, if strangers were allowed to inspect their beautiful grounds. She at once invited me to enter, and having conducted me through a labyrinth of tropical trees and leafy bowers, interspersed with statues and great marble basins from which shot up misty silver sprays, she offered to show me the interior of the house, saying that as her master had but recently returned, it was in better shape to be seen. As I hesitated, she said she was never restricted from showing the place and that her master was away for the day; so I permitted curiosity to overcome my scruples, and entered a spacious marble hall.

"The delicately fluted pillars, great staircase, and floor, gleamed white and cool amid the array of palms and luxuriantly cushioned divans; while the dripping water from unseen jets courted indolence and repose.

"Several fine paintings hung on the walls, and the large dining-room contained old portraits, some, from their costumes, dating back as far as Charles II. and Queen Anne.

"Having strayed through the grand salon, lofty library, elegant waiting rooms, billiard, breakfast, and smoking rooms opening from a pillared corridor leading from the main hall, we ascended to the upper floor, where there were numerous halls and corridors, and all the rooms, with their lofty mirrors and lounging seats gave evidence of Southern luxury and taste. The master's suite of apartments we did not enter, but noticing at the end of a long corridor—from which opened the rooms, formerly occupied by the mistress of the house—two or three steps leading to a Gothic door of stained glass, I asked to what it led.

"To an oratory," she replied, 'which was built for one of those ladies whose picture hangs in the dining-hall below.'

"Unlocking the door, as she spoke, we stepped into a chapel which had evidently belonged to a lady of Jacobite proclivities. The candlesticks on the altar were discolored, and the pictured window above it was covered with cobwebs; decay and dust reigned supreme. Drawing aside some moth-eaten tapestry, the woman pointed to a private passage connecting the other rooms, saying it was closed at the farther end, as her mistress never came here.

"You see, Miss, this house was built in the reign of Queen Anne, but old Lady Copeland did not like the queen. She had a priest here who used the rooms on the opposite side, and had an entrance and staircase all to himself; for Lady Copeland and he always helped and welcomed those who had taken sides with the young prince they called The Pretender.'

"You speak as though you had a doubt of that yourself. Are the family still Romanist?" I inquired.

"Oh, no; the old lady's grandson married a Miss Oliver, belonging to the Church of England, and they have been Church people ever since.'

"We now retraced our steps, and, after receiving some beautiful flowers from the kind Chloe, I wended my way home, thinking Mr. Copeland, if that were his name, a very fortunate man.

"About a week after this, as I sat reading to Sister Agnes, one afternoon, the maid admitted to my presence this same mulatto woman, who commenced wringing her hands and begged me to come with her, for her young master was dying, and Jackson, his valet, and she, had failed to revive him. One of the servants had gone for a doctor, but it would be so long to wait, and she thought perhaps I would know what to do.

"I quickly placed some restoratives in a bag and followed her. I found him stretched upon a couch, apparently lifeless, and although a few short weeks had made terrible ravages in his appearance, I at once recognized the rescuer of Jamie McGray.

"Having no time for questions, I immediately proceeded to apply restoratives, and before the doctor arrived, had the satisfaction of reviving him from the deathlike stupor into which he had fallen. Chloe informed me on our way to the house that her master had looked very badly for some time back, and Jackson had entreated him to see a physician, but he said he had come home to die.

"These words I repeated to the doctor, an elderly, gray-haired man, who questioned me concerning him, at the same time complimenting me on having given such timely aid. I related how we had met before.

"Yes," he replied, 'a reckless scamp with his health, as with everything else.'

"Our patient now commenced moving restlessly from side



to side, muttering incoherently. After contemplating him for some moments, the doctor exclaimed:

"Pity! great pity! Too good looking a fellow to die; a trifle taller than his father, old Robert Dunscomb."

"Did I hear aright—Dunscomb? What a revelation! Why had I not suspected it before?"

"The doctor noticed my astonishment, and I hastened to explain that I had a friend who was very fond of Mr. Dunscomb, but I was unaware that was *his* name, supposing it to be Copeland, from hearing Chloe speak that name in connection with the family.

"Oh, yes; Lady Copeland's daughter married a Dunscomb and she came here to live with them."

"I then asked what he thought of the young man's condition—if it were not possible to save him.

"It will prove a serious case," he replied, "and depends more on the nursing than on the doctor's remedies, as already demonstrated; and you Sisters are doubly indispensable where the mind needs restoratives, as well as the body."

"Sister Agnes, upon hearing the state of the case, insisted on my not leaving his bedside. With the greatest interest and unremitting efforts, Doctor Gunning and I were at last rewarded by seeing an improvement in our patient. I never shall forget the anxiety I experienced while waiting for the awakening from his first long, peaceful sleep. When he opened his eyes, reason beamed from their depths; and extending his hand with a languid smile, he asked:

"What has been to pay, that I find myself in the same condition as the little chap yonder?" And then with a look of intelligence: "Ah! now I remember! I was thinking of my mother and someone else, and then I thought it was death."

"He still held my hand, and laying my other hand upon his, I said:

"Now we will thank God that it was not. You are spared for other deeds of mercy. Mrs. McGray and Jamie have called every day since your illness, to inquire about you."

"During his time of delirium he would call upon Elsie in the tenderest terms; and then again, denounce her as having embittered his life and accuse her of turning his mother and everyone else against him; an impression he seemed to retain in his saner moments. So I replied that a great many had called and left their cards, which he should see when he was stronger, but that he must keep quiet now.

"Although" he grew better from day to day, Dr. Gunning was not satisfied with his progress.

"It is a more cheerful state of mind he wants, my child; it would do more for him than all my medicines."

"And I was withholding words that would bring about the desired result. Dare I run the risk?"

"It was a long time since I had heard from Elsie, and he might be doomed to another disappointment. Should I raise his hopes? But one day, when he appeared unusually depressed, even a letter from England—informing him of his mother's illness, which had prevented her from coming to his bedside—having failed to arouse him, I determined to try my experiment. Referring to the letter he had just received, I said I had heard Mrs. Pomeroy's name mentioned long ago by a young friend of mine in America. In an instant he was all attention.

"Is it possible!" he exclaimed, with much eagerness. "The name, please!"

"Her name was Miss Harding, and is still, I think."

"No!" with a great gasp. "She was married five or six years ago."

"But, Mr. Dunscomb, you are the one mistaken. She was still Elsie Harding a year ago, to my certain knowledge, and the most lovely girl I have ever seen; but her life has been very sad."

"He was trembling visibly, and seeing me hesitate, he exclaimed:

"Great heavens! tell me more. What had saddened her life?"

"Then I told him of her love, her bereavement, and her deeds of charity. While I was speaking, he leaned forward, resting his elbows on a little table in front of him, covering his face with his hands. But when I had finished, he turned to me a face from which all apathy had fled, and, holding out his hand, said:

"And you have known all this—thank you for telling me. Will you still be my good angel?"

"This was all said in a quick, emotional way. I replied

that I would do all I could for him, but he must remember that it was nearly two years since I had heard from Miss Harding. But having made the disclosure and noting its effect, I determined to send the following telegram to her Uncle's address:

"BRIDGETOWN, BARBADOES.

"MISS ELSIE HARDING.

"If you have not changed your regard for W. D. and wish to see him alive, come at once.

SISTER MADELEINE."

"I received the answer:

"SISTER MADELEINE.

"Will start at once. Have telegraphed Aunt Margaret to secure me a state-room on board the steamer that sails for Barbadoes the 21st.

ELSIE."

"I withheld this communication from my patient, thinking an explanation due Miss Harding, before they met. But the news inspired me with a cheerfulness that became contagious in the sick room.

"Wilfred Dunscomb seemed another being, which was a mystery to Dr. Gunning as well as to Jackson, who remarked to me that 'Master has not appeared so much like his old self for years. I think he must have heard some good news from his young lady. I always thought there was some mistake there, for you see she jilted him and he was too proud to go back to America. I will tell you all about it, some time, Sister, for I have been his servant ever since he was a boy.'

"There he was interrupted by the entrance of the doctor, who said that he had just given his impatient convalescent permission to don a suit of clothes and walk about a little with Jackson's assistance, and that my services would be indispensable for some days yet.

"So on the following morning he was dressed, and, leaning on Jackson's shoulder, walked through his suite of rooms to a favorite little den, which we had made attractive with flowers.

"In a day or two he refused Jackson's support and began to assume his own erect, nonchalant carriage.

"But now each day was bringing Elsie Harding nearer to our shores. It was on the Thursday preceding Good Friday that, accompanied by Dr. Gunning, I crossed the gangway of the steamer and was in my friend's embrace. Long and late was the conference we held that night. But Saturday morning brought to our breakfast table (for I was at home again, though holding daily supervision over our invalid) the same lovely face, suffused with the happy flush of expectancy. She was already dressed to accompany me, in a most becoming costume of black lace, contrasting softly with her golden hair and fair beauty.

"I had told Jackson and Chloe, that I might bring, in the morning, a friend of their master's, which would be a great surprise to him, and wished them to be prepared for the guest. Indeed the park and Dunscomb Hall presented a very different appearance since the master's return, and it truly might be called a fair domain.

"On entering, we encountered Chloe, full of curiosity, I knew, and requested her to send Jackson to me, but not to inform her master of our being there. I drew Elsie into the more secluded library to await his coming. In a moment more he entered with a profound bow, and looking at Elsie, exclaimed:

"God bless you! God bless you! Miss Elsie. You have come to make my master happy at last. Have you not, Miss Elsie?"

"I will try to repair the injury I have done him; but I have suffered, too, Jackson."

"I knew it, Miss Elsie; I knew it. But what shall I do about my master?" turning to me in great excitement.

"Go and say that I have an Easter present for him."

"And, without heeding Elsie's blushing protest, he was gone.

"We soon heard Wilfred's quick footsteps upon the marble floor, and I approached the door to meet him, when he exclaimed:

"What is it, Sister, a letter?"

"I gave a backward glance where Elsie stood with both little hands clasped, and extended with an imploring gesture. With a cry of delight, he opened his arms, and I left her sobbing upon his breast.

"Shortly after, when Elsie appeared, leaning upon her lover's arm, it seemed as though a new order of things had commenced, indeed. While they were bending over an exquisite work of art, I said:

"How does your future home impress you, Elsie?"



"As enchanting!" glancing round with a bright smile. "It is  
 " . . . a fair and pillared hall,  
 Where many an image of marble gleams  
 And the sunshine of pictures forever streams,"

she quoted softly.

"It was arranged that, on the Monday after Easter, they should be married at the church.

"Although Elsie returned with me that evening and was not to see Wilfred again until she met him at the altar, they managed to have awaiting me, for Easter morning, a basket of choice exotics, in the centre of which nestled a small envelope containing a check for \$20,000 for our hospital. I turned my head and looked at Elsie, who knew how much this gift would gratify me, but could not speak.

"Taking the basket from my hands, she said I must not think of those flowers, but give a little thought to her. Her *trousseau* consisted of only one dress, which her Aunt Margaret had placed in her trunk. It was a beautiful combination of white satin and point-lace, adding the veil she had worn at her own marriage, for the sake of good luck.

"You see she was convinced Wilfred would recover and that I should marry him at once, which it seems I am about to do," said Elsie.

"It was a quiet wedding and a perfect morning. The bright rays of the sun glinted through the many-tinted windows, while the glad notes of the wedding march welled through the dim arches and dome. The altar, fragrant with Easter offerings, the lovely white-robed bride, the elegant looking groom, with the Bishop's solemn rendering of the marriage service, made a deep impression upon the invited guests, who were a few old friends of the Dunscomb family, Dr. Gunning, who gave the bride away, the McGrays, Sister Agnes, and myself.

"As we lingered until May, we had a chance to witness the bliss of our young friends. The congratulations and rare gifts that every steamer brought to both, proved a source of curiosity and interest for some time.

"I could not refrain from asking Wilfred Dunscomb, one afternoon when Elsie had left the room, what charm he possessed to have transformed our sad Elsie into such an arch and fascinating woman. Before he could answer, I felt her arms around my neck and heard, 'Oh, you flatterer,' in my ear.

"But what have I done for Wilfred? Is that the man you described to me?"

"Oh," I replied, 'you always carried a wand that brought happiness.'

"When we at last embarked for home, I was guilty of a feeling of self-complacency as I gazed at the fast receding form of Elsie Dunscomb, standing beside her dignified looking husband, as she waved to us her parting adieux."

A year has elapsed since this recital; the narrator thereof has breakfasted with me and I have driven with her to the steamer that shall bear her southward once again. She is going to stand as god-mother to the little Dunscomb heir, Robert, named after his grandfather.

All insisting—even to Mme. Dunscomb and her daughter, Mrs. Pomeroy, who have come from England for the christening, that the most appropriate person for that responsible position is Sister Madeleine.

[THE END.]

#### INQUIRIES FROM YOUNG MOTHERS.

By KENTUCKIENNE.

I often get inquiries from young mothers, especially in the spring and summer months, in regard to removing stains from their little ones' clothing—fresh ink stains, grass stains, fruit, and all such. I try to get the very best methods for such work so as to be able to help them.

Wash fresh ink stains in cold water, to remove as much of the ink as possible, then wash in lemon juice and salt and lay out in the sun to dry. If the first application is not sufficient, try a second one.

To remove grass stains which are so often found upon the little girls' pretty gingham, etc., they can be gotten rid of by washing them with alcohol; but an old stain is very hard to efface. It is best to take it in the very beginning. Dark gingham should never have soap put directly on the goods. If they are much soiled, and it is necessary to wash them, put them in salt water for an hour, then wash them in a suds of soft rain water and add enough pearline to make a good suds, and put through a thin starch and hang out doors to dry. Turn wrong side out, and iron on the wrong side to avoid a gloss or shine.

The work must be done quickly, but the results are excellent and repay you ten-fold.

## The Family Fireside

### LIFE'S MYSTERY.

All life is a mystery.  
 Each star, and each flower,  
 The birth of a day,  
 And the death of an hour.

All life is a mystery,  
 The far-stretching land,  
 And the pitiless sea  
 As it breaks on the strand.

All life is a mystery.  
 Its joy, and its pain,  
 Its love, and its hope,  
 And its loss, and its gain.

All life is a mystery,  
 Wherever we go,  
 For the Will of the Father  
 Has ordered it so.

FELIX CONNOP.

### GOOD INTENTIONS.

NEVER since the creation of man has any good been effected among undeveloped men and women by the bringing up of one of their contemporaries as a good example. Indeed the effect of such a method is usually so very much the reverse of good that there are those who contend that our first parents were to blame for the first murder, having inflamed Cain's angry passions by making comparisons in which he came out second best.

Of course they mean well, these blundering comparison-makers, but the mischief they accomplish with the best intentions is simply incalculable. They will not consider, and as long as they persist in such wilfulness their admonitions are more to be dreaded than croup, whooping-cough, or even scarlet fever.

Let us hear from a thoughtful mother on this subject.

"Remembering what I myself had suffered during childhood and youth from the comparison-making habit among some of my elders, I resolved that never on any account would I make a comparison between any two of my own children, but I found that if I really wished to avoid making these children uncomfortable, I should have made no comparisons at all. Why, my little five-year-old daughter who fairly adores her uncle, my old-bachelor brother, was nevertheless inclined to pout if ever I made comparisons between her manners and his. For instance: when she put her elbows on the dinner table one day, and I remarked to her: 'I know a gentleman who would never put his elbows on the dinner table,' she replied impatiently: 'I know him too, mamma, I know him too. It's that grand brother of yours who never does anything wrong.'

"Well," thought I, 'if I do not profit by this lesson I am duller than Dogberry, for he discovered for himself that comparisons, taken in general, are odious.' But who would have thought that a little girl, still in pinafores, would protest in this fashion against being brought into comparison with a man with a bald head and grey whiskers! I never should have been so unkind as to bring up any other child to her as a model of good breeding, but I have now learned that, in teaching children what not to do, it is just as well to avoid mentioning any good examples whatsoever. The next time I saw my little girl's elbows on the table I simply told her to take them off. Her brother, who had been reading some traveller's account of a voyage across the Pacific, cautioned her not to conduct herself like a South Sea Islander, and I am now convinced that it has a much better effect to bring up a bad example to be avoided than a good one to be followed; at any rate, my little girl immediately became interested in savages and their customs, and would hardly let her brother finish his dinner, so impatient was she to see the pictures in his book. Since then I have never had to speak to her about her elbows."

This is a trying world at best, as most of us grown-ups have discovered for ourselves: why should we render life's pathway still more briery for little feet by indulging in the foolish habit of bringing up flesh-and-blood models of good behavior?

C. M.



## WISE WORDS.

BY ABBY STUART MARSH.

**C**RITE sayings and words of wisdom gain with age. Though when first uttered they may have been singularly appropriate; still with years and repetition their lustre usually brightens. Ofttimes, as we trace their origin, a telling bit of history is involved, which the saying serves either to commemorate or to enlighten.

The origin of the words "*Noblesse oblige*" seems to be as follows: In 1808, when Napoleon's power was still in the ascendant, when he was beautifying France, restoring and setting in order the empire, the Count de Lewis, upon the establishment of the nobility, suggested the saying, "*Noblesse oblige*," as the best maxim for both the old regime and the new. Whether then original or quoted from some earlier source, much attention has since been given to the words, and many are the definitions which from time to time have been offered to the saying and numerous have been the applications thereof. Littré thus interprets, "*Noblesse oblige*":

"Whoever calls himself noble should conduct himself nobly."

And Matthew Arnold translates:

"Noble birth imposes the obligation of high-minded principles and noble action."

Euripides voiced very nearly the same sentiment, when he said: "The nobly born must nobly bear his fate."

Let us understand the phrase "nobly born" in its broadest, its truly American sense; not the mere accident of the state of life into which we have been born, but the uprightness and nobility of soul which are characteristic of nature's nobleman or gentlewoman. It is not merit to be born among the great of the earth, but rather an increase of responsibility. On the contrary, according to our American idea, it is meritorious to be born in the lower walks and to rise by one's own exertions and ability. Anywhere, we may find gentle breeding and true nobility of soul; as well in the fireman or engineer, who stands nobly at his post in the face of death, as in a Bismarck or a Gladstone.

But what is there in the words for us to-day. Do they apply merely to the externals of life, its courtesies and amenities, or have they to do with its deeper side, with the thought of duty pervading everything? Let us tarry here to glean a bit. "*Noblesse oblige*," nobility constrains, obliges; nobility of birth was, of course, the primary meaning; and, to the courtesies of life the primary application. Very useful it may have been, too, in the days in which it was suggested. The great Emperor himself, it will be remembered, was not noted for a nice observance of courtesy. Several stories are told of his rudeness to the ladies of his court; and who knows the irony of spirit with which a French noble, pervaded with the national spirit of politeness, may have suggested the maxim? The term, "*petites morales*," which the French use to express what we mean by etiquette or courtesy, is suggestive of the esteem with which they hold St. Paul's injunction to "Be courteous." Is it too high a standard to teach that, in courtesy, we should always place others before ourselves? I will not enumerate the little acts of every-day politeness which do so much toward making life pleasant. Let us simply remember "*noblesse oblige*," and we are constrained to conduct ourselves accordingly. The Count de Lewis rarely understood human nature when he gave birth to, or, perhaps, only repeated the saying. To my mind, its gist lies in the implied *if*, for it is almost as if he had said, "*If we are nobly born, we will conduct ourselves nobly.*"

In regard to every-day life, its cares, and its duties, is *noblesse oblige* here out of place? Is Littré's definition here inapplicable? Can we not conduct ourselves nobly in regard to business and home duties, or with Matthew Arnold, cannot high-minded principles and noble actions govern us in every walk of life? Morally, too, in the great and ever present cause of right and wrong, surely more than anywhere else, does "*Noblesse oblige*" apply. We are heirs of all the ages, no less heirs of all that Christianity has wrought in the world than of the progress the world has made in science and art. Surely the motto, "*Noblesse oblige*," conducting ourselves nobly, or having high-minded principles and doing noble actions, breathes the true spirit of Christianity and may well be a watch-word even there. In this instance, nobility of birth means the great Providence of being born in a Christian land with all the gifts and privileges with which this endows us.

## POINTS ON LAWN MAKING.

A RICH SOIL is one of the essentials to success. No matter what the extent of the lawn, it should be evenly moist and well drained. The general slope should be away from the residence on all sides. Seeding the lawn yields better results than sodding. Kentucky blue-grass is the most satisfactory known seed for the majority of locations, but in the South, Bermuda grass, St. Lucia and Texas blue-grass are extensively employed. April is a good time in the North, to sow, before the usual light showers. The ground should be raked as nearly perfect as possible before sowing. Best results are obtained by sowing thickly. Four bushels to the acre is the usual allowance, but in small plots double the proportion may be used to advantage. After sowing work seed into soil with a rake. No clipping should be done till the grass is above three inches in height, and it should be kept at about this height during the first summer. Avoid clipping at all soon before frost is expected.—*The Delineator*.

## A PERSIAN DINNER.

A TRAVELER in Persia thus describes a dinner served in the household of a wealthy Persian: "The chief dish consisted of fowl boiled to rags, surrounded by a toothsome mass of rice, hard-boiled eggs, fried onions, almonds, and raisins. There is a Shiraz wine, clear, golden red liquid that has traveled over the mountain passes on muleback in a huge glass carboy. Among the dessert manna has a conspicuous place. This delicacy is somewhat akin to nougat; it is studded with walnuts and almonds and is jaw-sticking to the last degree. Like the mango, it is best eaten in private, for it renders the masticator speechless. It is made of gum that exudes from a tree."—*The Lutheran*.

## HOUSEHOLD HINTS.

MELT PARAFFINE and pour it over the top of jelly to prevent the formation of mold.

SMALL PICKLES and olives, chopped very fine, are excellent seasoning for salad dressing.

VEGETABLES for salads should be well cooked in salted water and then chilled thoroughly before using.

A FINE FLAVOR is given roast meats of all kinds by the addition of a little sugar to the water used for basting.

ADD A FEW tablespoonfuls of hot water instead of milk to thin the eggs in an omelet; you will find that the water makes it much more tender.

WHEN making preserves it is economy to use plenty of sugar, as then it will keep without having to be boiled over after a few weeks and more sugar added.

WHEN baking bread or cake in a gas stove, turn out the gas before the baking is quite done and the heat that is left in the oven will be sufficient to finish it.

YOUR cake will not stick if after buttering the tin you sprinkle it with flour. This treatment takes the place of a paper lining and is much easier to use.

THERE is a risk in using the rubber rings with glass fruit jars more than once, as there is danger of their having been stretched or worn and the jar will not then be air-tight.

SLICED TONGUE, ham, or other cold meats are made to look more appetizing if the dish in which they are served is garnished with crisp lettuce leaves or greens of some sort.

YOU CAN make delicious cheese crackers at home. Cover delicate saltines with grated cheese and set them in the oven to brown very delicately. They make an excellent accompaniment to a salad.

THE PROPER proportion when making stock is two-thirds meat and one-third fat and bone. A little experience in marketing will teach you to pick out at a glance a well-proportioned soup bone.

NEVER allow cake to brown until it rises to its full height, which ought to be about double its bulk. If it begins to brown while rising, either cool off the oven or put a sheet of paper over the top of it.

USE EXACTLY opposite methods for removing food from hot and cold molds. When the mold contains ice cream, wrap a cloth about it wrung from hot water; when it contains a hot pudding wring the cloth from cold water.

TO KEEP SAUSAGE for summer use when one lives in the country and cannot always get fresh meat, mold into cakes, fry and place the cakes in tin pans. Melt fresh lard or the fryings from the sausage and pour over them to exclude air.

NOT EVERY ONE cares for the salad dressing in which mayonnaise is the chief factor. Many a palate prefers the old-fashioned boiled dressing. An old receipt that has stood the test of years is as follows. Put one cupful of milk into a double boiler and bring it to a boil. Moisten two even tablespoonfuls of cornstarch with a little cold milk and stir into the hot milk. When it has thickened add the well-beaten yolks of three eggs and cook for a minute. Remove from the fire and add a tablespoonful of butter melted, two tablespoonfuls of vinegar and salt and pepper. If this stands on the ice or in a very cold place it will keep for a week. If whipped cream is used it should be added to the dressing just before the salad is wanted.



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## Church Kalendar.



Mar. 1—First Sunday in Lent.

" 4—Wednesday. Ember Day.

" 6—Friday. Ember Day.

" 7—Saturday. Ember Day.

" 15—Third Sunday in Lent.

" 22—Fourth Sunday (Mid-Lent) in Lent.

" 25—Wednesday. Annunciation B. V. M.

" 29—Fifth Sunday (Passion) in Lent.

## Personal Mention.

THE REV. R. MORRISON DOW ADAMS has become curate in All Saints' Church, Ashmont, Mass.

THE REV. DR. BRATTON has declined the call to the rectorship of St. Paul's Church, Selma, Ala.

The address of the Rev. WALTER B. CLARK is 2949 Steiner St., San Francisco, Calif.

THE REV. DR. GEORGE H. CORNELL has received a call to Calvary Cathedral, Sioux Falls, S. D.

THE REV. HOWARD W. CRYDENWISSE has resigned his charge at Copenhagen, N. Y.

THE REV. JOHN A. HOWELL, rector of St. Mark's Church, Erie, Pa., has resigned his parish on account of throat trouble, and has arranged to take charge of Calvary Church, Golden, Colorado.

THE REV. HENRY E. HUBBARD, rector of Zion Church, Greene, N. Y., has been placed in charge of the mission at Chenango Forks, N. Y.

THE REV. ROBERT E. JONES, D.D., is in charge of the services at St. John's Church, Northampton, Mass., until a rector is appointed.

The address of the Rev. LEWIS R. LEVERING is changed from Grafton, W. Va., to 81 Monroe Place, Bloomfield, N. J.

THE REV. JOHN N. MCCORMICK of Grand Rapids, Mich., has declined the call to Christ Church, Nashville, Tenn.

THE REV. BENJAMIN F. MILLER of Bradford N. Y., has accepted a call to Sodus, N. Y., to begin his work there April 1st.

The present address of the Rev. LUTHER PARDEE is 369 Chicago Ave., Chicago, instead of 639 Chicago Ave., as erroneously stated in THE LIVING CHURCH of March 14th.

THE REV. E. A. PENICK of Phoenix, Ariz., has been invited to take charge of St. Paul's Church, Flint, Mich., during the three summer months beginning with June 1st.

THE REV. WM. HENRY RAMSAY has resigned the rectorship of Trinity Church, Santa Barbara (Diocese of Los Angeles), Calif., and was elected rector emeritus. Mr. Ramsay has taken up his residence at 567 Church St., San Francisco, Calif.

THE REV. FRANCIS H. RICHIEY of Ironton, Mo., has received a call to Clarendon, Texas, but for the present will remain in Ironton.

THE REV. H. P. ROSS has resigned charge of St. John's Church, Taunton, Mass.

THE REV. B. T. STAFFORD has resigned his parish at Cleveland, N. Y., and accepted charge of the work at Oriskany Falls and Augusta, N. Y.

THE REV. A. O. TARRANT, rector of the Church of Our Saviour, Detroit, Mich., has been called to Trinity Church, Lincoln, Ill.

THE REV. HENRY B. WADLEIGH of the Chapel of the Incarnation, New York, has been called to the rectorship of St. James' Church, Greenfield, Mass.

THE address of the Rev. W. O. WATERS, rector of Grace Church, Chicago, is 2207 Calumet Ave., Chicago, Ill.

### ORDINATIONS.

#### DEACONS.

ASHEVILLE.—On the Second Sunday in Lent, at Grace Church, Waynesville, Bishop Horner ordained to the diaconate Mr. WILLIAM HILL HARDIN. The candidate was presented by the Rev. E. S. Stone, rector of Grace Church, and the sermon was preached by the Rev. A. H. Stubbs. Mr. Hardin will become assistant to Mr. Stone at Waynesville, and will work in the Associate Mission.

#### PRIESTS.

ASHEVILLE.—On Sunday, March 1st, at St. James' Church, Hendersonville, N. C., by the Missionary Bishop of Asheville, the Rev. R. N. WILCOX, missionary at Hendersonville. The candidate was presented by the Rev. Alfred H. Stubbs, and the sermon was preached by Dean Weston.

SPRINGFIELD.—On Wednesday, March 4th, at St. Paul's Church, Rantoul, Ill., by the Bishop of the Diocese, the Rev. MARCUS A. TRATHEN. The Rev. Dr. J. E. Wilkinson preached and presented the candidate, and, with the Rev. E. Phares, united with the Bishop in the imposition of hands.

### DIED.

BATTERSON.—Entered into rest in the early morning of March 9th, the Rev. H. G. BATTERSON, D.D., in his 76th year. R. I. P.

HARE.—On the evening of March 5, 1903, at her home, 1202 Stiles St., Philadelphia, MARGARET KRIDER, widow of Benjamin Thornton HARE, in her 82nd year.

The Office for the Burial of the Dead was said in St. Jude's Church. The interment was made in St. Peter's churchyard.

HYSLOR.—Entered into the rest of Paradise, from her home in Tiffin, Ohio, on Friday morning, March 6th, 1903, Mrs. ISABEL CAMPBELL TURNER HYSLOP, beloved wife of the rector of Trinity parish, in the 40th year of her age, and "in the Communion of the Catholic Church." May she rest in peace and may light perpetual shine upon her.

JONES.—On Sunday morning, March 8, 1903, LOU THOMAS JONES, at the residence of her brother, Rev. James Clarence Jones, St. Mary's Rectory, 231 Classon Ave., Brooklyn, N. Y., of pneumonia.

The funeral services were held in St. Mary's Church on Tuesday morning, March 10, at 10:30 o'clock, and the interment took place immediately after, at Mount Olivet cemetery.

"Come ye blessed of My Father."

LOWRIE.—At her home, near Washington, D. C., on March 13th, 1903, Mrs. MARGARET E. LOWRIE, aged 87, mother of Dr. Henry H. and the Rev. Dr. R. W. Lowrie.

UPSHAW.—In St. Louis, Mo., March 10th, 1903, in her 74th year, MARY DIANA WEBB, wife of Col. Thomas E. UPSHAW, entered into rest.

WILLIAMSON.—Entered into rest at Wakayama, Japan, Feb. 11, Miss EMMA WILLIAMSON, in the 20th year of her service as a faithful Missionary of the Church.

### MEMORIAL.

#### MISS EMMA WILLIAMSON.

Miss Emma Williamson of the Missionary District of Kyoto, died in Wakayama, Japan, on Feb. 11th, after nineteen years of service. She was at the time of her death the only missionary of this Church in that city, but during her residence there had received much attention from the Rev. J. B. Hall, Mrs. Hall, and their son, and especially during her last illness. When it became known that she was seriously ill, she was attended by the Rev. Mr. Dooman and wife, Mrs. T. S. Tyng, and Miss Bull. Dr. Laning visited her in consultation with the physician who had been attending her, and it was desired to remove her to Dr. Teusler's Hospital in Tokyo, but it proved to be impossible. The

interment was in the foreign cemetery at Kobe.

The Board of Managers heard with deep regret of Miss Williamson's death, and placed upon its records a minute expressing the heartfelt appreciation of the members, of Miss Williamson's devoted service and work in the field, and requested the General Secretary to address a letter to the Rev. Mr. Hall and family, expressing their gratitude to them for the great kindness they had shown.

### WANTED.

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EUROPE. Select two months' tour by new Steamship CEDRIC, largest in the world. Also long tour of Italy. Either tour, \$250. Apply at once. REV. L. D. TEMPLE, Flemington, B. 75, N. J.

THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. MARTIN TOWNSEND, Newark, Ohio.

### CAUTION.

ROSS.—Caution is suggested in connection with a man giving the name Ross. He is about six feet tall, heavily built, with a long white beard; and gives his age as about seventy. He will claim to be a communicant of the Church, naming his parish, rector, and Bishop by whom he was confirmed; and will ask for help to reach a near-by city or town, where he has two sons who will readily repay you all money given him. Information will be given by Rev. Harry T. Moore, Fremont, Neb.

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All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## The General Clergy Relief Fund of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

**OBJECT:** Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited. All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 2, Title 3.

Is the only Fund of nearly 30 Dioceses lately merged with it.

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## INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

## BOOKS RECEIVED.

THE BAKER & TAYLOR CO. New York.

*If Not the Saloon—What? The Point of View, and the Point of Contact.* By James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, N. Y. Price, 50 cents.

E. P. DUTTON & CO. New York.

*The Position of the Laity in The Church.* By Alfred Barry, D.D., D.C.L., Canon of Windsor and Assistant Bishop in Diocese of London; formerly Bishop of Sydney and Primate of Australia. Price, \$1.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

*Phillips Brooks.* A Study. By William Lawrence, D.D., Bishop of Massachusetts. Price, 50 cents net.

*William Ellery Channing.* Minister of Religion. By John White Chadwick. Price, \$1.75 net.

*The Poets of Transcendentalism.* An Anthology. By George Willis Cooke. With an introductory Essay and Biographical Notes. Price, \$2.00 net.

EDWIN S. GORHAM. New York.

*The Master and His Methods.* By E. Griffith-Jones, B.A., author of *The Ascent Through Christ*, and *Types of Christian Life*. Price, 75 cents.

*Portiforium Parochiale.* A Parochial Manual of Occasional Offices. Compiled by Rev. Ernest F. Smith, M.A., with an Introduction by the Rt. Rev. Ethelbert Talbot, D.D., LL.D. Price, 15 cts. net.

*The Adversary.* His Person, Power, and Purpose. A Study in Satanology. By William A. Matson, D.D. Third edition, with Additions and new Preface. Price, \$1.50.

A. WESSELS CO. New York. (Through E. & J.-B. Young & Co.)

*Barbizon Days.* Millet, Corot, Rousseau, Barye. By Charles Sprague Smith. Price, \$2.00 net.

ST. GILES PRINTING CO. Edinburgh.

*Year Book* for the Episcopal Church in Scotland for 1903.

FLEMING H. REVELL CO. Chicago.

*Electricity and its Similitudes.* The Analogy of Phenomena, Natural and Spiritual. By Chas. H. Tyndall, Ph.D., S.T.D. Price, \$1.00 net.

*Life Secrets.* Spiritual Insights of a Christian Physician, Henry Foster, M.D. Compiled and Arranged by Theodora C. Bliss. Price, \$1.00 net.

*Physiology, Fear, and Faith.* A little book containing important facts and suggestions regarding the causes and the cure of Disease, the employment of Physicians, and the use of Medicines. By Lyman B. Sperry, A.M., M.D., author of *Confidential Talks with Young Men, Husband and Wife*, etc. Price, paper, 25 cents.

*Mary North.* A Novel. By Lucy Rider Meyer. Price, \$1.50.

GINN & CO. Boston.

The Youth's Companion Series: *Triumphs of Science.* Edited by M. A. L. Lane.

FUNK & WAGNALLS CO. New York.

*The Socialist and the Prince.* A Novel of California Life. By Mrs. Fremont Older. Price, \$1.50.

G. P. PUTNAM'S SONS. New York.

*The Gates of Silence*, with Interludes of Song. By Robert Loveman. Price, \$1.00.

E. M. RENOUF. Montreal.

*The Church's Hope.* By F. C. Ireland, B.Sc., author of *Good Health*, or *The Physiology of Dietetics and Massage*, etc. Price, 30 cts.

CHARLES SCRIBNER'S SONS. New York.

*Horses Nine.* Stories of Harness and Saddle. By Sewell Ford. Price, \$1.25.

## PAMPHLETS.

*Amherst College Catalogue.* For the Year 1902-1903.

# The Church at Work

## PAN-AMERICAN CONFERENCE OF BISHOPS.

THE TIME of the Conference of Bishops from both American continents, called to meet in Washington as stated last week, is fixed for Oct. 20th instead of Oct. 2nd, as previously stated.

## ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Gifts at Anniston—Gadsden—Montgomery—Tuscaloosa.

ON THE First Sunday in Lent, at Grace Church, Anniston (Rev. J. G. Glass, rector), a beautiful carved cedar-wood chancel chair, and prayer desk were presented to the church, and set apart by a service of benediction. The chair is a gift from a society of children in the Sunday School; the desk was a thank offering from a member of the congregation. The work was done by R. Geissler of New York, and was made of cedar to correspond to the interior finish of the beautiful church.

SINCE the death of the Rev. Dr. Goldman of Gadsden, several months ago, that parish has been without a rector. The Rev. J. H. Blacklock of St. Michael's and All Angels Anniston, is giving occasional service on Sunday evening, until the vacancy is supplied.

THE VARIOUS Church bodies of Montgomery have united in a scheme for frequent

and continuous services for the next month, ending on Easter, and thus practically including the whole of Lent. This is done in answer to the appeal for a National Lenten Gospel Campaign recently sent out, in which it was suggested that all Christian bodies, irrespective of name, should unite in a definite observance of the Lenten season.

THE LENTEN services at Christ Church, Tuscaloosa (Rev. S. B. McGlohon, rector), have been well attended. A short lecture on the Creed is delivered every day except Friday. At the beginning of Lent it was suggested by the rector that a daily penny offering should be made by those attending the services, the proceeds to be devoted to diocesan missions. Though purely voluntary, the contributions have been regularly made and will doubtless amount to quite a sum. The rector is preparing a class for Confirmation by the Bishop on Easter Monday. This will be the first visitation of Bishop Beckwith to the parish, and is eagerly anticipated by all.

## CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., LL.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

## Lenten Arrangements.

IN ZION CHURCH, Rome (Rev. Dr. Egar, rector), Lenten sermons will be preached by the following: Rev. Messrs. L. G. Morris, John R. Harding, and the Bishop Coadjutor.

A MISSION will open in Grace Church, Cortland (Rev. W. W. Way, rector), on Palm Sunday, conducted by Archdeacon Webber. We understand that this is the first time Mr. Webber has ministered in the Diocese, and all hope that his labors may be as blessed and fruitful here as they have been elsewhere.

AT THE LENTEN "Quiet Hour" of the Utica Clerical Union, Bishop Olmsted made a most thoughtful and practical address on the "Three Ds of the Priesthood—the Dignity, the Difficulties, and the Duties," of that holy office.

## CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

New Priest at the Cathedral—The Ascension—St. Mary's Home—Men's Club at Christ Church—Diocesan Missionary Work—Needs at St. James'—Death of Bishop Anderson's Father.

THE LATEST ACCESSION to the diocesan clerical staff is that of the Rev. Joseph H. M. Nodder, who comes as assistant to the Rev. J. B. Haslam, priest in charge at the Cathedral. Mr. Nodder received his theological training at St. Augustine's College, Canterbury, from 1884 to 1887, when he was ordered to the diaconate, and advanced to the priesthood in 1888. He served under



the Bishop of Rangoon, Burmah, and for a year has been assistant to the Rev. C. S. Sargent at St. David's, Indianapolis.

VERY HELPFUL, as well as more numerous than ever, have been the Lenten services and sermons in the city and suburban churches. At the Ascension (Rev. E. A. Larrabee), Sunday morning sermons have for their general theme "Some Perils of Society"; that on the First Sunday in Lent having been on "Commercialism," on the Second Sunday, "Neglect of the Home." His subjects for the next three Sundays are of a cognate nature: "Flippancy," "Instability," "Larceny."

NOTABLE improvements have recently been made in the interior of the Church of the Ascension. The Calvary group has been restored to the rood screen, replacing the originals destroyed by the fire some years ago. They resemble old ivory in their color and beautiful make. The first statue is four feet high. New and exceptionally graceful Stations of the Cross, of the same general style of workmanship are being placed in position; their coloring harmonizes with the background of the brick wall.

A DOZEN MEMBERS of the Clerica participated in an all-day session on the 10th, at St. Mary's Orphanage, adjoining the Cathedral, making garments, besides leaving other substantial marks of their visit. Though the new Home on Jackson Boulevard is nearly completed, it has been decided that the Sisters with their family of 69 will not move into the improved atmosphere, with environment sweetly contrasting with the present unwholesome quarters, until return to the city after the summer at Kenosha. The dispensary will, for the present, be continued in the Washington Boulevard rooms.

THE MEN of Christ Church, Woodlawn, were gathered together one evening in May of last year, to talk over the affairs of the parish, and a committee was then appointed to consider the advisability of organizing a men's club. There had been organized for many years a so-called boys' club, in Christ Church parish, with a membership exceeding thirty young men, whose ages ran from 18 to 26 years. There also existed a boys' club junior division, the ages of the members being from 11 to 15 years.

It was thought that the boys' club and the proposed men's club might be merged, but after conferring with the officers of the boys' club, the committee reported this to be inexpedient, and so on March 2nd of this year, an organization of the men was perfected. Three stated meetings are to be held in each year, one of which at least will be a banquet or dinner meeting. Possibly other meetings will be held, should occasion arise.

The first meeting will be held on April 28th, and will be a banquet and reception to the new rector, the Rev. Charles H. Young, now of Omaha. It is hoped that Bishop Anderson, the Rev. John Henry Hopkins, Mr. Frederic Cook Morehouse, Mr. E. P. Bailey, Mr. C. E. Field, and Bishop Williams of Omaha will be the speakers. It is hoped that such gatherings of the men alone, where they will become acquainted with each other socially and will meet their rector socially and as a man among men, will inspire the men of other parishes to organize clubs. They are a power for good and will afford any rector an opportunity of presenting the special needs of the parish or the neighborhood to the men, in a way that he may not do from the chancel.

The officers of the club are: President, Major Taylor E. Brown; Vice-President, James W. Harrison; Treasurer-Secretary, Claude E. Hill.

SOME 55 of the clergy responded last Monday in the Church Club rooms to the Bishop Goadjutor's invitation to meet him to discuss the appeal he is issuing, in which he

asks for \$10,000 to meet immediate requirements for missions, and for a pledge of \$25,000 when Convention meets, wherewith to carry on next year's Church Extension work. He points out in this appeal (which is really a continuation of the lay movement of last January)—(1) "The necessity for more earnest, aggressive work on the part of the members of the Church"; (2) The serious existing condition, whereby "segregated Church wealth and segregated Church poverty exist side by side without the connecting link of brotherly love"; (3) The present resources for an enormous work are just "about enough to manage successfully an average parish"; (4) The \$10,000 are needed now; for "12 congregations are without church buildings, five without either lot or church, five have (only) building lots completely paid for"; (5) The money required should be given at once, not by parishes and missions, but by individuals," so that appreciation of individual responsibility may be shown by the 25,000 communicants and 60,000 members of the Church in the Diocese. It should be added that the expense of printing and mailing 10,000 copies of this appeal, to as many families, is being borne by the Church Club, whose directors are coöperating with the Bishop most loyally in the matter. Messrs. Bailey, Field, and Lyman are prime factors.

Among those who spoke feelingly in cordial endorsement of the Bishop at this meeting were the Rev. Messrs. De Witt, Hamilton, Hopkins, Larrabee, Moore, Page, Randall, Shayler, Snively, and Waters. The new rector of Grace Church, at this his first opportunity for appearance among his brethren of the city clergy, spoke of this movement as "rescue work," i.e., as a necessary effort to save their Bishop's life. With the clergy and laity working together assiduously, there is no question of a success, which will gladden the hearts of the Bishop and his Coadjutor.

AN EASTER OFFERING of \$10,000 is asked for by the Rev. Dr. Stone, for the re-fitting and redecorating of St. James' Church, as well as rebuilding of the great organ, designed by Dudley Buck. This "mother church" of Chicago has organization dating back to Dec. 1st, 1834; and its bell, rung on Christmas morning, 1836, is said to have been the first brought to the city. The tower of the present edifice is about the sole relic on the north side, of the great fire of October, 1871.

AT THE Lenten Study Class of the Woman's Auxiliary, two subjects are taken up each Saturday morning, one relating to Church pioneers, the other to the new Missionary Jurisdictions. On February 28th, Mrs. C. D. Chenoweth of Oak Park led with a paper on "The Spiritual Condition of the Colonies," and Mrs. W. B. Walker of Joliet on "Salina." On March 7th Mrs. Ferguson treated of "Contemporary Church Life in England," and Mrs. Lyman of La Grange on "Honolulu." On the 14th, Mrs. W. D. C. Street, of St. Chrysostom's, gave "The Consecration of Bishop Seabury," and Mrs. Homer D. Russell, "Porto Rico." The subjects to follow are: "The Life and Influence of Bishop White," "The Philippines," "Philoander Chase," "Brazil," "The First Missionary Bishop of the Northwest," and "Cuba." The legacy of the late Miss Mary Shields of Wheaton is netting the Woman's Auxiliary \$100 a year.

BISHOP ANDERSON received on Monday a telegram announcing the death of his father, Henry Anderson, Esq., at Kemptville, Ont., at the age of 80 years. The Bishop left the city at midnight to be present at the funeral.

#### COLORADO.

CHARLES S. OLIMSTED, D.D., Bishop.

#### Arrangements for the Brotherhood Convention—Notes.

THE BROTHERHOOD of St. Andrew met in local assembly on Thursday evening of last

week, at St. John's Cathedral. All the city chapters were represented and there was quite a large attendance. The devotions were held in the chapel, Archdeacon Bywater using the new Prayer service adopted by the local assembly. The business meeting which followed was held in the guild room of the Cathedral. The communication received by Mr. A. L. Fellows from President English, requesting information from the Denver chapters as to the date of the National Convention, preferring the 7th, 8th, 9th, 10th, and 11th of October as the dates, was discussed. Archdeacon Bywater spoke on the advisability of having it a month earlier, and stated that the Bishop preferred an earlier date than October, so that our guests could visit Colorado when the weather and the people were at their best. Mr. Perkins stated that the matter was exclusively in the hands of the National Council. The matter closed by the resolution that if the Convention must occur in October, then the dates shall be the 7th to 11th; but if the National Council arrangements admit of a change, then it is the sense of this meeting that it will be conducive to a larger attendance of members and friends if the time can be changed to September 2-6. The Brotherhood prayers used in the Boston Convention in 1902 were adopted as the prayers for the Denver National Convention this year.

The following committees were appointed to prepare for the National Convention to be held here in September or October:

*Finance.*—Rev. E. L. Eustis, J. H. McDonald, Dr. C. B. James, G. F. Shelby, F. A. Ellis.

*Press.*—A. L. Fellows, Geo. Nichols, Geo. B. Whitehead, L. D. Smith, Rev. P. M. Wood, A. F. Culling, G. F. Shelby.

*Travelling Men.*—G. F. Shelby, W. H. M. Drescher, F. E. Lecompt.

*Hotels.*—C. G. Mantz, Ralph Paddock, Henry Ives, Geo. Streeter, H. Ruffner.

*Churches and Halls.*—Dr. H. S. Canby, C. F. D. Leigh, Geo. E. Moose, Geo. W. Evans, Kenneth E. Perkins.

*Music.*—Rev. Canon Arnold Bode, K. E. Perkins, and E. R. Ellison.

UNDER the careful and earnest rectorship of the Rev. Arnold Bode, and with the strong encouragement of Bishop Olmsted, and several active laymen, the enthusiasm to re-build Trinity Memorial Church, Denver, has begun to bear fruit and funds are coming in slowly but surely for that purpose.

AT VICTOR the Rev. Chas. H. Andras expects to have a new church edifice completed before the fall, the present building being inadequate and badly located.

ST. ANDREW'S, Cripple Creek (Rev. T. A. Schofield, rector), has had a large addition built to the nave, which will almost double the seating capacity of the church. The new addition is built of red pressed brick and is in harmony with the other portions of the building.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Quiet Days Lenten Services.

THE BISHOP was at the Berkeley Divinity School on Wednesday in Ember week, and met the Faculty and students, for a Quiet Day. It began with the Holy Communion, at 7:30 A.M. There were morning and evening prayer and, during the day, five addresses, with short offices. On Monday the Bishop met, at Norwich, the clergy of the New London Archdeaconry for a like season of devotion, meditation, and instruction. The clergy who have been privileged to participate in the Quiet Days of our Bishop realize that they are most profitable and helpful. He has lately spent a Sunday at Trinity College, preaching, and in private conference with the students.

THE PROBLEM of Lenten services in a country parish, seems to have been solved



by the rector of Roxbury, the Rev. Walter Downes Humphrey. There is a daily service in Christ Church. Also two week-day services at Roxbury Station, and one at Warner's Mills. The parish is one of the oldest in the Diocese.

THE LENTEN preachers at Trinity, South Norwalk (the Rev. Romily F. Humphries, rector), include the Rev. John Williams of the Church of the Heavenly Rest, New York City, Rev. Edmund Guilbert, D.D., rector of Trinity Church, Southport, Conn., Rev. R. C. Tongue, rector of All Saints' Memorial Church, Meriden, Conn., Rev. A. W. Bostwick, in charge of Holy Trinity Church, Brooklyn, Rev. Geo. W. Griffith, rector of St. Thomas' Church, Bethel, Conn., and Rev. G. W. Davenport, rector of St. James' Church, Danbury, Conn.

MR. JOHN RANDALL STURGES, a well-known citizen of Wilton, has recently died, in the 84th year of his age. Mr. Sturges was one of the oldest communicants of St. Matthew's parish (the Rev. William E. Hooker, rector), and the father of the Rev. Isaac C. Sturges, rector of St. Cornelius' Church, New York.

AT TRINITY CHURCH, Lime Rock, the rector, the Rev. Richmond H. Gesner, is delivering a course of lectures, on Friday evenings, on Great Epochs in the Church, viz.: "The Apostolic Age," "The Age of Creeds and Councils," "The Ten Persecutions," "The Papacy," "The Pre-Reformation Era," "The Reformation." A beautiful set of violet hangings has been presented by the Ladies' Society of the church.

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

##### New Church at Amarillo.

AT AMARILLO is a parish, St. Andrew's, in which a new church has just been built and paid for, which is the result of the faithful work of a layman who established a Sunday School and evening service some ten years ago. The place is nearly 370 miles from a settled parish, but an important railroad centre, and the site of a large sanitarium for consumptives. The lay reader is Mr. Charles J. E. Lowndes, who has kept actively at work during all these years. Money was lately raised to erect a church at a cost of \$2,000, and on Sexagesima the Bishop, with the general missionary, visited the place and would have consecrated the newly completed church except that the pews ordered had, on account of bad weather, not yet arrived. A fearful blizzard and snow-storm were raging, notwithstanding which the church was nearly filled.

The altar is of black walnut, as is also the lectern, the latter the gift of the lay reader's father, who resides in England. The church will be consecrated in August. It is hoped that it will be possible to send a resident priest, steps having been taken looking toward that end. Our informant adds: "It may be added that the work has been built up mainly by the sound teaching in the Sunday School, the Bible, the Prayer Book, the Lord's Prayer, the Creed, the Ten Commandments, and the good teaching given in *The Young Churchman*."

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

##### Dr. Jefferis' Illness—Quiet Day at Wilmington

THE REV. WM. M. JEFFERIS, D.D., rector of Calvary Church, Wilmington, was found in his room in an unconscious condition about a week ago. His physician pronounced it acute heart trouble, due to over-work, and the Doctor was granted a vacation until after Easter. He has gone to Bermuda.

THE REV. JAMES H. DARLINGTON, D.D., of Christ Church, Brooklyn, will conduct the Quiet Day for the members of the Woman's

Auxiliary at St. Andrew's Church, Wilmington (Rev. Hubert W. Wells, rector), March 4th.

#### KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

##### Missionary Mass Meeting Lenten Services.

THE MASS MEETING in the interest of Missions was held in St. Andrew's Church, Louisville, Sunday evening, March 8th. The speech of the evening was made by Mr. John W. Wood, and he was listened to with interest and enthusiasm. He gave a graphic account of the mission work as he has seen it in cities, villages, and mining camps, as he traveled all over this country.

THE UNITED Lenten services are well attended and it is believed that much good will be accomplished by them. The plan adopted for the lectures is to have for each week a general subject on one phase of which each rector speaks. For the first week the subject was "Worship," the second, "Fasting," the third, "Advantages of our System of Worship," and the fourth, "Why am I a Christian?" The fifth week the address will be by the Bishop.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

##### Dr. Dowling's Opinion of the Church Press, and on other affairs.

DR. DOWLING replied to "his critics" in a sermon at Christ Church, Los Angeles, on March 8th, according to an announcement previously published in the daily papers. His text was, "I speak as to wise men; judge ye what I say," and his advertised subject, "Sacerdotalism and Magic." He began with the following characterization of the Church press in this country:

"In the Protestant Episcopal Church of America there are four leading journals. Two of these are so far-reaching in their influence, so cosmopolitan in their views of things, so large-spirited in all their utterances, and of such literary ability, as to command the respect and admiration of the whole Church.

"These are the New York *Churchman* and the exceptionally able and scholarly *Church Standard* of Philadelphia. Each of the remaining two represents a distinct party. The *Southern Churchman*, always sweet and Christlike in its attitude, even towards those who differ from it, is the avowed advocate of that portion of our own communion, known as the 'Low Church.' There is finally THE LIVING CHURCH, published in Milwaukee. This is the champion of the so-called Catholic party; a party which (I say it advisedly, and without the slightest heat of temper; for God helping me, I want to be above such things)—a party which is the most extreme in its sectarianism, the most bitter and contemptuous in its condemnation of all who fail to agree with its claims, the most hostile toward what the rest of us accept as the intelligent enlightenment of modern times, of any sect which, inside the Church or out of it, I have ever known anything about."

In like undoubted "breadth," he proceeded to pronounce the Catholic name to be "be in fact false and in policy foolish." His further observations, in the course of which the editor of THE LIVING CHURCH (fortunately for the preacher's orthodoxy he is not a saint) was frequently invoked by name, were identical, with some additions, with Dr. Dowling's letter in this issue. Indeed this editor was addressed by name throughout the discourse. The secular papers noted with interest that Mr. John D. Rockefeller was in the congregation; and according to the Los Angeles *Herald*, the "High Church Critics" were "flayed," while one of the display heads introduced through the sermon, read "Comes Back at Morehouse." It may be

assumed therefore that all the outspoken advocates of "magic" are hopelessly slain, and only the breadth of the ex-Baptist preacher's Churchmanship is alive to tell the tale.

After the sermon, Hymn 484 was announced, and the congregation and choir, no doubt with mingled emotions, sung those striking lines:

"We love the sacred font  
Wherein the Holy Dove  
Bestows as ever wont  
His blessing from above.

"We love Thine altar, Lord,  
Its mysteries revere,  
For there in Faith adored,  
We find Thy Presence near!"

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

##### Church Club Lectures.

THE CHURCH CLUB of Louisiana has just announced the following lectures for Lent: March 18th, "The Last Hope," by Hon. Chas. F. Buck, at Trinity Church; March 25th, "The Task and Obligation of the Broad Churchman," by Rev. Quincy Ewing of Greenville, Miss., at Christ Cathedral; April 1st, "The Hollander and His Creed," by Rev. L. W. Lott, at St. George's Church.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

##### Death of Rev. M. H. Wellman and of F. W. Lawrence—Notes.

THE REV. MERRITT H. WELLMAN, retired, and resident in Hyde Park, died March 11, at the residence of his daughter, Mrs. Norman W. Clark. The funeral took place Sunday, March 15, from St. Paul's Church, New Haven, Conn. Mr. Wellman, though canonically connected with the Diocese of Connecticut, served the Church in Massachusetts as a supply, and was well known in many parishes.

THE SUDDEN death of Francis Wm. Lawrence, for many years warden of the Church of Our Saviour, Longwood, removed a prominent Churchman from the Diocese, and one who was well-known in commercial relations. His funeral took place from the above Church, March 12, and was conducted by the rector, the Rev. Dr. Howe. Bishop Lawrence and his family, together with a large representation of clergy and laity, were present.

Mr. Lawrence was born in Brookline, Nov. 20, 1839, and was the eldest son of Dr. W. R. Lawrence and Susan Coomb Dana Lawrence.

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He was a grandson of Amos Lawrence. His brother is the Rev. Dr. Arthur Lawrence, rector of St. Paul's, Stockbridge, Mass.

A MEMORIAL to the Rev. Edward L. Atkinson, who was drowned last summer, will soon be placed in the Church of the Ascension, Boston.

THE WORK of the Sailors' Haven at Charlestown has increased so extensively as to demand larger accommodations. Sixty thousand dollars will be needed for the new building. This work is under the City Board of Missions.

THE NEW ORGAN in All Saints' Ashmont, is larger than either the organ in the Church of the Advent, or St. Paul's Church, Boston, and cost \$8,500.

THE REV. HENRY BEDINGER of Salem has just completed a successful mission in Emmanuel Church, Somerville.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Lent at St. Andrew's.

PREACHERS at the Friday evening services at St. Andrew's Church, Milwaukee, during Lent, are the Rev. Messrs A. L. Bumpus (St. Mark's Church), Horatio Gates (St. James' Church), R. F. Keicher (Hartland), E. G. Richardson (St. James' Church), H. D. Robinson, D.D. (Warden of Racine College), John Oliphant (St. Edmund's Church), F. C. Roberts (St. Luke's Church, Milwaukee).

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Lecture before the Church Club—Col. Pond to be Transferred.

THE SECOND of the lectures under the auspices of the Church Club, upon the general topic, "Great New Testament Characters and Modern Life," was delivered in Gethsemane Church, Minneapolis, on Tuesday evening, March 10th and repeated the following evening in Christ Church, St. Paul, by Bishop Weller of Fond du Lac, who spoke upon "The Prophetic Life" as exemplified by St. John the Baptist. Although the addresses are given on week-day evenings, congregations only limited by the seating capacity of the churches greeted the Bishop, who sounded depths in the hearts of his hearers which had never been reached before. The following clipping from the St. Paul Dispatch, gives the impression made upon the reportorial scribe who dropped in to "write up" the meeting:

"As the preacher warmed to his subject, the audience grew hushed and still, and the man with a cold in his chest forgot to cough.

"Whatever power or influence Bishops in general may or may not possess, this particular Bishop from the Diocese of Fond du Lac owns a power which gradually pervaded the church and stole into the hearts of his listeners, so that when they left the place they were like men and women who came from a sacred spot where they have heard a prophet of God speaking with a tongue of sweetness and of fire.

"The effect of the sermon was not to have been anticipated by those who had never heard Bishop Weller, for he discoursed on a purely gospel theme, exhorting, persuading, and awakening those who listened, and that, too, without the use of any of the accompaniments of sensationalism.

"The man at first seemed one of the types of the ascetic group in the Episcopal Church, but there was no intoning, no lisping, no sighing, no melancholy aspect, commonly assigned as distinctive of the brotherhoods.

"He shunned the monotone. He spoke in a clear, manly voice, which now and again became low and persuasive.

"He paused often with rhetorical pauses, which became almost dramatic, but were never labored.

"He was quaint without eccentricity, friendly without familiarity, simple and direct in his thought and speech, but never commonplace.

"A Yankee Churchman in the audience was ready to affirm that the Bishop was a native of New England, and discovered to his surprise that the Bishop was born in Florida. His smile compelled a smile of anticipation; his rebuke smote the conscience of the hearer.

"He was unconventional, yet the true Southern-born gentleman—there could be no doubt of that.

"His sermon was neither literary nor poetical, nor social nor political; it was from first to last religious and spiritual. And yet men and women listened intently so that they might not lose a word of the gospel story of those golden, homely truths of one's obligations to God.

"The Bishop did not disdain now and then to refer to his own boyhood, to his father and mother and the uses of the religious training in the home; but he did not weary his hearers with his personal experiences.

"Those people who say that interest in religion is dying out, might have found a small argument on the other side had they been in Christ Church last evening, and have noticed many people hanging with breathless interest on the plain words of a Christian priest.

"When the service was done, people crowded upstairs to the study to pay their respects to the visitor."

In addition to the lecture in the Church Club course, the Bishop addressed the noon-day meeting for business people in St. Paul, upon "Authority of Religion," and made a deep impression, and he also made a telling missionary address in the afternoon of the same day to the members of the Woman's Auxiliary, who had assembled for the purpose at the Deaconess' Home. Altogether Bishop Weller's visit has been a revelation and an inspiration to those who heard him.

COL. POND, U.S.A., who has been stationed at St. Paul for some time past and who is distinguished as a Catholic Churchman, will, it is said, shortly be transferred to San Francisco, much to the regret of Churchmen in St. Paul and in Minnesota generally.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Death of Rev. William Cash.

THE REV. WILLIAM CASH, who had recently commenced work as missionary at St.

Philip's Church, Neligh, died suddenly of apoplexy on Thursday, March 5th. He appeared to be in his usual health on Tuesday, but on Wednesday was stricken with the dread disease and never regained consciousness. He had only recently come to the Diocese, his son, the Rev. William A. Cash, having also recently become missionary at Grace Church, Columbus, Neb. The deceased was brought into the Church in his later years, and was ordained by the present Bishop of Michigan deacon in 1892 and priest in 1897. He was engaged in missionary work in the Diocese of Michigan until the present year, when he removed to Nebraska as stated. He leaves a widow, three sons, and two daughters. The burial was at Columbus, Neb.

#### NEWARK.

THOS. A. STARKEY, D.D., Bishop.

A Correction—No Coadjutor to be Requested.

IN THE New York Letter printed last week, the inscription under the illustration of the Pettit Memorial Reredos of Christ Church, East Orange, should have stated that the work was designed by Mr. Charles R. Lamb and executed by Messrs J. & R. Lamb of New York.

IT IS ANNOUNCED that the Bishop will not renew his request for the election of a Bishop Coadjutor at the annual Convention.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

New Brunswick—Rector-elect of Long Branch—Plainfield—Lectern for Rahway—Somerville—Lambertville.

THE CHOIRS of our several churches have been giving special services during Lent. One of the most successful of these was the singing of Carl Heinrich Grann's "Passion of our Lord," by the choir of St. Paul's Church, Camden, on Tuesday evening, March 10th.

CHRIST CHURCH CLUB, at New Brunswick, in Christ Church (the Rev. E. B. Joyce, rector), is one of the most successful men's organizations in the Diocese. Since the erection of the parish house, where there is adequate accommodation for the work, the club has had a remarkable record. Some indication of the success of its labors is gathered from the fact that at the last Confirmation, in an unusually large class, half of the members were adult men. During Lent the Club is holding a series of meetings, at which laymen have entire charge. Dr. F. B. Kilmer made the address at the first of these, his subject being "How to Study the Bible."

THE LENTEN devotional meeting of the Plainfield Clericus was held on Tuesday,

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March 10th, in the Church of the Holy Cross, North Plainfield (the Rev. Wm. Montgomery Downey, rector). There were clergy present from a number of the neighboring towns of the northern section of the New Brunswick Convocation. The Rev. J. P. Taylor, D.D., was the celebrant at the Holy Eucharist, and the Rev. Charles Fiske, rector of St. John's Church, Somerville, gave the meditation, his subject being "The Representative Character of the Priesthood."

THE REV. ELLIOT WHITE, who has accepted the rectorship of St. James' Church, Long Branch, comes from the Diocese of Newark, where at present he is rector of St.



REV. ELLIOT WHITE.

Alban's Church in the See city. He was graduated at Williams College with the degree of B.A. in 1881, that of M.A. in 1884, and that of B.D. in 1886. He was ordained deacon by Bishop Potter in 1885 and priest by Bishop Scarborough, to whose Diocese he now returns, in 1886. After a diaconate spent as assistant at Trinity Church Trenton, N. J., he assumed charge of Calvary Church, Americus, Georgia, and from 1887 till 1891 was rector of the Good Shepherd, Rocky Mount, N. C., and a curate in Trinity parish, New York, from 1891 till 1894. His present charge in Newark began in the latter year. Mr. White was for several years editor of a series of Sunday School leaflets, and is author of a little work entitled *The Church and Her Distinctive Marks*. He was also deputy to the last General Convention from the Diocese of Newark.

A HANDSOME LECTERN, the gift of Mrs. C. H. Meeker, has been placed in St. Paul's Church, Rahway. The lectern was designed by the rector, the Rev. C. L. Cooder, to harmonize with the rest of the chancel furniture, and especially with the reredos, which was recently put in position. It is a memorial to the late Dr. Meeker, and bears this inscription:

tion: "In memory of Charles Henry Meeker. 1824-1902."

At St. JOHN'S CHURCH, Somerville, there has been considerable interest in a course of Sunday afternoon lectures by the rector, the Rev. Charles Fiske, on "The Church: What It is, and Why I Should Belong to It." The special topics treated were: "Why I should Belong to any Church"; "How Shall I Choose a Church?" "The Episcopal Church and the Protestant Denominations"; "The Episcopal Church as a Centre of Christian Unity"; "The Liturgy and Ritual of the Church."

At St. ANDREW'S CHURCH, Lambertville (the Rev. Herbert Stanley Smith, rector), a mission was conducted by Fathers Sargent and Sill, of the Order of the Holy Cross, from March 6 to March 18, inclusive. The parish is grateful for the many blessings of the work of the two weeks.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.  
Mission at the Transfiguration.

FATHERS HUNTINGTON, Hughson, and Sill, of the Order of the Holy Cross, will conduct a Lenten mission at the Church of the Transfiguration, beginning on Saturday evening, March 21st. The services will be as usual in connection with the Holy Cross missions, including three early celebrations each day, matins said later, then Holy Eucharist with instruction, litany at noon, children's instruction in the afternoon, and mission sermon in the evening. It may be set down as certain in advance that the mission will be of great value to those who may be led to take part in it.

#### NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

The Bishop Rebukes Vice.

BISHOP MANN has issued through the secular press a protest against the open depravity shown during the session of the present Legislature in Bismarck, the Capital, and particularly in the hotels of that city. His stern denunciation and emphatic words have aroused attention quite generally, and the opinion is expressed very widely that he was thoroughly justified in all that he had written.

#### OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Items—Death of Mrs. Hyslop.

THE LENTEN noon-day services in Trinity Toledo, are better attended than last year. Much of the time there has been rain, but it does not lessen the attendance.

THE MOVING and refitting of St. Mark's Church, Toledo, are delayed far beyond ex-

pectation but the services will now soon be resumed within its walls. Meanwhile the congregation worships on Sunday morning in the Collingwood Theatre, next door.

THE WIFE of the Rev. J. W. Hyslop, rector of Trinity Church, Tiffin, died of Typhoid fever on Friday, March 6th. The funeral service was conducted by Archdeacon Abbott on Sunday morning, and the interment took place in Potsdam, N. Y., Archdeacon Kirby officiating.

#### OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

New Church for Oklahoma City.

FOUR NEW LOTS have been purchased by the vestry of St. Paul's Church, Oklahoma City, at a cost of \$4,000, and a handsome church of pressed brick and stone will be erected at once at a cost of not less than \$15,000. At the same time the parish has sold its present church and rectory with the ground upon which they stand, for \$10,000, but with the proviso that the buildings may be retained for use for six months, or until the completion of the new building. The furniture and fixtures were not included in the sale, and so far as possible will be used in the new church.

#### OLYMPIA.

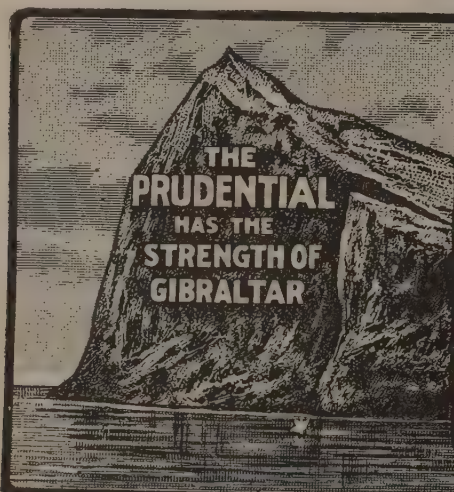
FREDERICK W. KEATOR, D.D., Miss. Bp.

Mission at Everett.

BISHOP KEATOR conducted a series of mission services at Everett (Rev. John Brann, rector), beginning March 2nd. There were afternoon and evening services each day, at which the attendance was good and the

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Chicago's largest music house, Lyon & Healy, announces a clearing sale of pianos. Several hundred splendid instruments are offered without reserve until all are sold. In this stock are a number of Steinway and Knabe pianos, and new and second-hand pianos, including instruments of the following well-known makes: Sterling, Huntington, Chase, Vose, Fischer, Weber, Chickering, Lyon, etc., etc. In square pianos there are fine-toned instruments at \$25, \$40, \$60, and upwards. In Upright Pianos neat instruments at \$100, \$120, \$140, \$150, \$165, \$190, \$200, and upwards. In Baby Grands some nice specimens at \$250 and upwards. Nearly all these pianos were intended to sell for much more than these clearing sale prices. This is an opportunity that will not occur again. Immediate attention is therefore necessary. A good plan would be to order a piano at a certain specified price, leaving the selection of it to Lyon & Healy. However they will send a list and full particulars upon application. Any piano not proving entirely satisfactory may be returned at their expense. Address Lyon & Healy, 37 Adams St., Chicago. Distance is no obstacle in taking advantage of this remarkable chance to obtain a piano, for in proportion to the saving to be made the freight charges are insignificant. If you do not already know Lyon & Healy by reputation, any banker will assure you of their entire responsibility and record of over forty years for honorable dealing. Write to-day so as to avoid disappointment.



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Shakespeare.

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position of the Church was fully stated. The Bishop closed with a strong sermon on Christ as "The Way, the Truth, and the Life," and showed that what was true of Christ was true of His Body, the Church. The services closed with the celebration of the Holy Communion on Sunday morning.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Philadelphia Items — Clerical Brotherhood — Lenten Arrangements.

THE ANNUAL service of the Christ Church Historical Association was held at Christ Church, Sunday, March 15th. The Rev. Dr. C. Ellis Stevens preached on "American Christianity in Colonial Days."

THE REV. GEORGE GUNNELL has begun his new work as the rector of old St. Andrew's Church, Philadelphia, with much energy. He preached his first sermon to the people of St. Andrew's on the morning of the First Sunday in Lent, from the text, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts," (Haggai 1. 9). Mr. Gunnell is devoting much attention to the strengthening of the choir.

THE CHAPTERS of the Brotherhood of St. Andrew within the limits of the Southeast and Southwest Convocations, held a sectional conference at the Church of the Holy Apostles, on Tuesday evening, March 10th. The subject of the conference was "Spirituality." The discussion was opened by Mr. Frank W. Kidd, on "How Shall We Obtain It?" who was followed by Mr. Edward E. Fugate, Jr., on "What do We Mean by It?" and Mr. James Flood, Jr., on "Why is Faith Necessary for Brotherhood Men?"

THE CLERICAL BROTHERHOOD has chosen sociological topics for discussion on the Monday mornings during Lent. Monday, March 9th, a very interesting paper was read by Dean Grotton of the Philadelphia Divinity School, on "Sociology Defined, and How Far is it to be Considered a Science?" The essayist traced the history of sociology through its various phases and schools, and gave it as his conclusion that sociology could not yet be called a science, inasmuch as it thus far has been rather a conglomeration of parts of other sciences, but may be regarded as a science in process of formation.

AT ITS NOONDAY SERVICES for business men in St. Stephen's Church, the Rev. Robert Paddock, rector of the Church of the Holy Apostles, New York, was the preacher March 2-6, inclusive. The Rev. Lyman P. Powell, rector of St. John's, Lansdowne, preached on Saturday, March 7th. The Rev. Wm. S. Rainsford, D.D., rector of St. George's Church, New York, was the preacher March 9-13. The services continue to be very largely attended.

A QUIET DAY for the associates of the Girls' Friendly Society and Church workers was held at St. Peter's House, on Thursday, March 12th. The Holy Communion was celebrated at 8 o'clock; after breakfast, matins was said and the first address was given. There were intercessions for Missions at noon. Three addresses were given during the course of the afternoon, and the day closed with evensong at 5 o'clock. The Rev. Richard Nelson, rector of St. Peter's conducted the retreat.

A SERIES of conferences on the general subject, "Are Christian Missions Worth While?" is being held on Wednesday evenings during Lent, under the patronage of many people prominent in society and in the Church life of Philadelphia. The first conference was held on Wednesday evening, March 11th, at the residence of Mrs. Horace Brock. The first speaker was Mr. George Wharton Pepper, who introduced Captain Mahan, the chief speaker of the evening.

An address was also made by the Bishop Coadjutor, who is the chairman of the committee on the conferences. The next of the series will be given on March 18th.

THE PEOPLE of St. Clement's parish are afforded abundant opportunities of retreat during Lent. A general parochial retreat was held, as usual, on Ash Wednesday; a retreat for Outer Sisters of All Saints' was held at the Mission House from March 2nd to 6th; a retreat for the Guild of the Holy Cross on second Tuesday in Lent; a retreat for men will be given on Mid-Lent Sunday; a retreat for St. Vincent's Guild (acolytes) on Passion Sunday; and a retreat for the Guild of St. Mary will be given on Thursday in Passion Week.

#### PITTSBURGH.

CORLTAND WHITEHEAD, D.D., Bishop.

#### Debt Paid at Erie—Parish House for Allegheny —Father Huntington's Conferences - Prayer Book Society - St. Andrew's.

THE INDEBTEDNESS in St. Paul's parish, Erie, has been entirely wiped out, so that the Church, with its splendidly equipped parish house, is now absolutely clear of all incumbrances.

THE VESTRY of Christ Church, Allegheny, has purchased a lot adjoining the property on which the church stands, and will proceed in the near future to erect a parish house thereon.

THE ATTENDANCE at the noonday services being given at Trinity Church this year during Lent, by the Brotherhood of St. Andrew, during the week from March 9th to 14th has probably been the largest ever known in this city. The church is filled each day with eager listeners to a series of ten-minute addresses, delivered by Fr. Huntington, on "Present Dangers," under the subtitles of "Routine," "Cant," "Indifference," "Fashion," "Cowardice," and "Humanity." The offerings made this week by means of boxes placed near the entrance, will be devoted to helping in the erection of the new home of the Order of the Holy Cross, at West Park, New York.

FATHER HUNTINGTON has also been conducting a series of conferences in Trinity Church on the general subject, "Christian Living," the opening talk being "What do We Live For?" followed by addresses on the hindrances and helps to the Christian Life. During the eight evenings of his visit he has preached a series of sermons on "The Beatitudes" at the St. Mary Memorial, Oakland. These have been well attended, and greatly enjoyed not only by the congregation at the chapel, but by Church people of the city generally, and not a few members of various other Christian bodies.

THE FIFTIETH anniversary of the Prayer Book Society of the Diocese of Pittsburgh took place on the afternoon of the Second Sunday in Lent, the Bishop presiding. The mixed vested choir of the church furnished the music. An offering was received in behalf of the Society's work. The anniversary sermon was preached by the Rev. J. O. S. Huntington, O.H.C., who chose for his text I. Chron. xvi. 28, 29, the theme being "Wor-

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#### Educational.

#### ILLINOIS.

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#### WISCONSIN.

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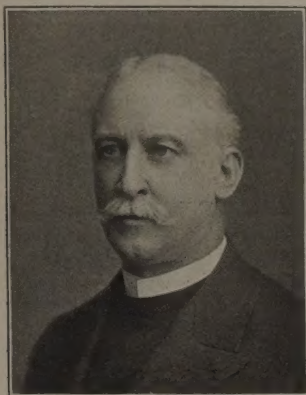


L. A. C.

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Church organization; so much so that when the Rev. John Hewitt took charge, seven years ago, it was with the understanding



REV. JOHN HEWITT.

that this would be the last effort made to keep the church alive.

Its history was against it, as the successor to the church in another part of the city which a former Bishop of the Diocese refused to consecrate because the altar was not "a table with four legs," and later caused its rector to be tried for introducing a surplised choir. Since Mr. Hewitt took



ST. PAUL'S CHURCH, COLUMBUS, OHIO.

charge, however, the weekly Communion has become the established order, the number of communicants has reached 360, additions have been made to the building, an indebtedness of nearly \$8,000 has been paid, and three-fourths of the money required for the erection of a new church to cost about \$45,000 has been subscribed.

#### SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Death of Mrs. Wells.

BISHOP WELLS mourns the death of his wife, which occurred during the first week in March. The burial service was conducted at Tacoma, Monday, March 9th, by Bishop Keator, who hastened from his mission at Everett to be present for the occasion.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Churchmen's League Lectures — Missionary Meeting — Retreat for Women.

THE CHURCHMAN'S LEAGUE lectures on the general subject, "The Influence of the English Church on Anglo-Saxon Civilization," began at St. Thomas' Church on the evening of March 3d, the first being delivered by the Rev. Dr. Richey of the General Theological Seminary, on the special topic, "The Church as the Formative Influence of the English Nation." A large and representative congregation of clergy and laity filled the spacious church, but, unfortunately, many were unable to hear the interesting and forcible narrative in which Prof. Richey traced the influence of the Church in framing the English Nation before the Norman Conquest, and in uniting the little Saxon principalities into one people. The second lecture, by the Rev. Dr. Guerry of Sewanee, on "The Church as the Educator of the People," was full of force and brilliancy, and was

heard with unwearied attention for more than an hour.

A MISSIONARY MEETING, under the auspices of the Archdeaconry of Washington, took place at St. John's, on Thursday evening, March 5th. Its special object was to stir up interest in the missions of the Diocese and to take measures for replenishing the treasury. The speakers were the three Archdeacons of the Diocese; but the congregation was not so large as had been hoped for, and the Bishop intends to make another effort of the same sort in the near future.

THE RETREAT for women, conducted by the Bishop, just before Lent, elicited much interest. Eighteen persons remained during the whole period, from Sunday afternoon to Tuesday morning; and a much larger number attended all through Monday. The services were partly in St. Alban's, and partly in the Little Sanctuary.

THE REV. HERBERT SCOTT SMITH, rector of St. Margaret's has arranged for a course of lectures on Friday afternoons in Lent, by the Rev. Richard Howell, the first rector of the parish.

#### WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

New Church at Joplin.

AT ST. PHILIP'S CHURCH, Joplin (Rev. C. A. Weed, rector), the new chapel recently purchased has been furnished and arranged in Churchly fashion, and the edifice will be moved to a new site shortly after Easter, a well located lot having been obtained for the purpose. This chapel has been purchased and paid for, an organ has been purchased with money raised by the children of St. Catherine's guild, and pledges and subscriptions have been made for the greater part of the miscellaneous expense of furnishing and moving. The Bishop at a recent visitation congratulated the mission on its excellent work, saying that one of the principal of the changes which they would make in order to show the Churchmanship of the edifice, was to place the altar in the place of prominence to show that worship is the leading feature of our service. The edifice was formerly used by sectarians for their services.

#### WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Lent in San Antonio — Student Service.

SPECIAL Lenten services are announced in all the San Antonio churches. At St.

#### COLLEGE PROFESSORS.

TALK OF FOODS.

The New York papers recently contained a long account of the so-called discovery of a celebrated professor in one of the leading universities. The "discovery" related to a new and successful way of treating wheat and barley to prepare the starchy part by dry baking, so it would be made more digestible and nutritious. Thereupon Prof. Livingstone, commenting on the discovery of the other Professor, says: "A discoverer who was a business man first and a scientist afterward found that such foods could be made more digestible when cooked with dry heat instead of by boiling in water, and has already placed on the market the food which he discovered prior to Dr——." This refers to Grape-Nuts, the most scientifically made food known. Grape-Nuts can be easily digested by babies or anyone with a weak stomach, and the food contains the most powerful rebuilding element known, particularly as relates to the rebuilding of the brain and nerve centres. It is a delicious food, requiring no cooking, but ready for instant service just as it comes from the package. A recipe book free in each package describes many delicious dishes made from Grape-Nuts.



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Mark's a series of sermons by the local clergy is being delivered on Sunday mornings. The Rev. Wallace Carnahan, principal of St. Mary's Hall, was the first Lenten preacher. On Wednesday evenings clergy from outside the city deliver addresses—the first to do so being the Rev. J. E. H. Galbraith of Kerrville and the Rev. Wm. Hart of Eagle Pass.

This year a series of daily services for men is being held in the Y. M. C. A., beginning Ash Wednesday, and to be continued all during Lent. Ministers and laymen of all Christian bodies, non-Roman, are taking part in these services and make addresses. This movement was inaugurated in response to the annual appeal issued by the Twentieth Century National Gospel Campaign Committee—enormous name!—which appeal this year is for special services by all Christians during the time of Lent. The success of the effort has as yet been only fair, though some splendid addresses have been delivered and listened to.

THE ANNUAL students' service of the four largest preparatory schools of the city, took place at St. Mark's Church, Sunday night, Feb. 22nd, being Washington's Birthday. Over 300 boys were present and a large congregation besides. The address of welcome was delivered by the venerable rector, the Rev. Walter R. Richardson, after which two addresses were made on the theme selected for the evening: "Two Steps to Greatness: Ability and Service." These were, respectively, by the Rev. Mercer G. Johnston of St. Paul's Church, and the Rev. John William Jones of St. Mark's. This service has become a regular event in the student life of these institutions, is arranged for, and handled by the students themselves, save so far as the ministerial functions are concerned.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Quebec.

A LARGE and influential deputation from Bishop's College, Lennoxville, waited on the Provincial Premier and Treasurer, at Quebec, March 3d, to ask for a jubilee gift from the Province on the occasion of the 50th anniversary, which is to be celebrated at Lennoxville in the coming summer. Bishop Dunn of Quebec, who with Principal Whitney of Bishop's College, headed the deputation, read the memorial asking for the grant, setting forth the claims of the University to public recognition in view of its pressing needs and the good educational work it is doing. Full and sympathetic consideration was promised by the authorities.

OF THE over forty applicants for the position of headmaster of Bishop's College School, Lennoxville, the choice has fallen upon the Rev. E. J. Bidwell, at present headmaster of the Cathedral Grammar School at Peterboro, England. Mr. Bidwell has been engaged in public school work in England since 1889, in which he seems to have been very successful. It is expected that he will begin his work at Lennoxville next term, that is, after Easter.—BISHOP DUNN is giving a course of addresses on Friday evenings during Lent in the Cathedral, Quebec, the subject for the season being "Our Temptations and How to Meet Them."

##### Diocese of Ontario.

BISHOP MILLS has recovered from his illness, which was short.—THE MISSION held at Napanee in February for ten days, the Rev. J. C. Farthing of Woodstock, missionary, was very successful.—THE BISHOP celebrated Holy Communion at the service with which the conference of Sunday School workers for Prince Edward Rural Deanery began, Feb. 18th. There was a large attendance and some excellent papers were read and discussed.—GREAT sorrow was felt at the death

of one of the most active and prominent laymen in the Diocese, Dr. E. H. Smithe. As a member both of the Provincial and General Synods, and in many other capacities, he had served the Church well.—A BEQUEST of \$4,000 has been left to the choir fund of St. George's Cathedral, Kingston.—MUCH INTEREST was felt in the addresses of the Rev. T. J. Marsh, missionary at Hay River, who spoke at several places in Ontario in February.

A MEMORIAL service was held in St. George's Cathedral, Kingston, Feb. 22nd, for the late Dr. Smythe, treasurer of the Diocese. Dr. R. V. Rogers, K.C., has been appointed to fill Dr. Smythe's position.

##### Diocese of Nova Scotia.

THERE was a good attendance at the February meeting of the Diocesan Church Society at St. Paul's Church, Charlottetown. The Rev. F. O. Stringer, missionary from Herschell Island, gave a stirring address.—HANDSOME GIFTS have been made to beautify the new parish hall of St. Paul's Church, Halifax.

##### Diocese of Montreal.

MUCH SATISFACTION was felt at the announcement at the meeting of the executive committee of the Diocese, Feb. 26th, of a gift of \$2,000 from Mr. John Crawford towards reducing the deficit on the diocesan mission fund, provided the committee would engage not to curtail the stipends of the clergy this year as it was feared would be found necessary. The gift was thankfully accepted.

"WE RESIGN too much to the Romanists when we allow them to assume that they and they only possess an altar," were the words of Bishop Carmichael in the course of a sermon delivered at the Church of St. James the Apostle, Montreal, in connection with the dedication of a new pulpit. The Bishop spoke from the text, "We have an altar," and directed the thought of his hearers to the two pre-eminent articles of Church furniture found in all the older forms of Christianity, the Greek, the Roman, and the Anglican churches.

##### Diocese of Keewatin.

THE BISHOP and Mrs. Lofthouse, who are at present in England, hope to leave for Canada in April.

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